THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. IV. No. 8. NEW-YORK, SATURDAY, MAY 10, 1834. Whole Number, 164.

Spring, an Emblem of the Resurrection.

From Fletcher.

But now the second morning from her bower
Began to glister in her beams, and now
The roses of the day began to flower
In the eastern garden; for Heaven's smiling brow
Half insolent for joy begun to show;
 The early Sun came lively dancing out,
 And the brag lambs ran wantoning about,
That Heaven and Earth might seem in triumph both to shout.

The engladden'd spring, forgetful now to weep,
Began to emblazon from her leavy bed:
The waking swallow broke her half-year's sleep,
And every bush lay deeply purpured
With violets, the wood's late wintry head
 Wide flaming primroses set all on fire,
 And his bald trees put on their green attire,
Among whose infant leaves the joyous birds conspire.

And now the taller sons (whom Titan warms)
Of unshorn mountains, blown with easy winds,
Dandled the morning's childhood in their arms,
And, if they chanced to slip the prouder pines,
The under corylets did catch the shines,
 To gild their leaves; saw never happy year
 Such joyful triumph and triumphant cheer,
As though the aged world anew created were.

Say, Earth, why hast thou got thee new attire,
And stick'st thy habit full of daisies red?
Seems that thou dost to some high thought aspire,
And some new-found-out bridegroom mean'st to wed:
Tell me, ye trees, so fresh apparelled,
 So never let the spiteful canker waste you,
 So never let the heavens with lightning blast you,
Why go you now so trimly drest, or whither haste you?

Answer me, Jordan, why thy crooked tide
So often wanders from his nearest way,
As though some other way thy stream would slide,
And fain salute the place where something lay?
And you, sweet birds, that shaded from the ray,
 Sit caroling, and piping grief away,
 The while the lambs to hear you dance and play,
Tell me, sweet birds, what is it you so fain would say?

And thou, fair spouse of Earth, that every year
Gett'st such a numerous issue of thy bride,
How chance thou hotter shinest, and draw'st more near?
Sure thou somewhere some worthy sight hast spy'd,
That in one place for joy thou canst not hide;
 And you, dead swallows, that so lively now
 Through the fleet air your winged passage row,
How could new life into your frozen ashes flow?

Ye primroses, and purple violets,
Tell me, why blaze ye from your leavy bed,
And woo men's hands to rent you from your sets,
As though you would somewhere be carried,
With fresh perfumes, and velvets garnish'd?
 But ah! I need not ask, 't is surely so,
 You all would to your Saviour's triumphs go:
There would ye all await, and humble homage do.

There should the Earth herself with garlands new
And lovely flowers embellished adore:
Such roses never in her garland grew,
Such lilies never in her breast she wore,
Like beauty never yet did shine before:
 There should the Sun another Sun behold,
 From whence himself borrows his locks of gold,
That kindle Heaven and Earth with beauties manifold.

There might the violet, and primrose sweet,
Beams of more lively and more lovely grace,
Arising from their beds of incense, meet;
There should the swallow see new life embrace
Dead ashes, and the grave unheal his face,
 To let the living from his bowels creep,
 Unable longer his own dead to keep:
There Heaven and Earth should see their Lord awake from sleep.

MISCELLANY.

SCIENCE OF INTERPRETATION.

The history of this branch of knowledge, and of the manner in which it has been treated from the earliest ages, may very well be comprised in a short compass. But this is not the case with its literature, which is exceedingly rich. Still, a preliminary sketch of its history, although short, will be of use in order to facilitate a choice among the principal literary works belonging to this department, which, in a treatise of this kind, it is necessary to give.

The history of hermeneutics may most suitably be divided into seven periods of time, which although of very unequal lengths are yet distinguished by principles of interpretation peculiar to each, or at least by appropriate methods of exposition very observably varying from the others. The characteristic traits of these methods and of these principles, impress upon the exegetical works which we have of each of these periods, such marks of discrimination not to be misunderstood, that, with regard to most of them, it is unnecessary to inquire after any other marks in order to ascertain the time to which they belong.

I. In the first two centuries it was hardly possible for the Church to have any other principles of exposition than those which the early Christians had in part brought over with them from Judaism, and in part received from the Jews. Those Christians who were properly Jewish could have no other; and those who were converted to Christianity from Heathenism could not think of originating others for themselves, for as along with the Christian religion they received the holy scriptures of the Jews, it was natural that they should consider it as incumbent on them to receive also the principles, according to which they had hitherto been explained by the Jews and their teachers. These principles are very well known. They amount to this: that although the words of Scripture are to be explained according to the usage of language, yet frequently their grammatical sense is the least important, and that almost all that they contain is allegory, or type, or prophecy.

Many circumstances conspired to encourage the early fathers, who were possessed of some learning, to adopt this extraordinary method of interpretation. They saw that even the apostle Paul, in some of his epistles, where he was obliged to contend with Jewish Christians, had availed himself of it, as, for instance, in that to the Galatians, and thus they considered themselves as sufficiently authorized, not attending to the peculiar circumstances in which the Apostle was placed, and to the particular object which he had in view. They were themselves incompetent to discover a better method of interpretation, because the greatest part of them were altogether unacquainted with the Hebrew language. But what principally recommended this method to them was, that, in contending with the opponents of Christianity among the Jews, they were able to derive from it most important advantage for their opinions. By the aid which it afforded they were able to point out to the Jews a multitude of prophecies in the Old Testament relating to Christ, the literal accomplishment of which could be shown without any trouble, to illustrate a multitude of types in it, the corresponding antitypes to which were to be found without difficulty in his history. It was therefore no wonder that Justin Martyr, Irenæus, and Clement of Alexandria, were so much captivated by this mode of exposition, as not only not to observe how insecure, unsteady and deceptive it is, but to find in it their chief advantages.

II. But, in the commencement of the third century a happier period for hermeneutics was introduced by Origen, not so much by giving his contemporaries rules for an improved interpretation, as by exhibiting to them an example of improvement. It was, of course, impossible even for Origen at once to break loose from the old allegorizing method of interpretation. His acuteness and perspicacity pointed out to him in the Bible frequent allegories and types, which no man before him had discovered. He also sometimes intentionally availed himself of this allegorical method of interpretation, in order to oppose with the more effect certain crude opinions of his age, founded on an interpretation entirely literal; as, for example, the gross representation of a resurrection of the flesh and an earthly reign of Christ during a thousand years, which in the second century was extensively prevalent. Some of his pupils and admirers afterward carried this point still further; and hence it was, that, subsequently, when errors and heresies began to be discovered in the writings of this most extraordinary man, he was subjected to the reproach of having been the inventor, or at least the greatest promoter of the allegorizing system of interpretation.

But this reproach is in a high degree unmerited. If even Origen could not altogether free himself from the tendency of his age, yet it was this very man, who often enough and pointedly enough insisted that interpretation should always be founded on the grammatical sense of the words; that in ascertaining this sense, the usage of language should always first be consulted; and that, until this can afford no suitable meaning, entirely corresponding with the connexion and views of the writer, or in unison with his declarations as elsewhere expressed, no allegorical, typical or spiritual signification can properly be resorted to. He it was who pointed out to his contemporaries the method of correcting the grammatical and historical sense of Scripture with a typical and allegorical one; a method, which undoubtedly was afterward much abused. By these means he taught them most impressively, that acquaintance with language and with history is necessary in every case in order to secure a correct interpretation, and by these means alone did he perform a service with regard to hermeneutics, which entitled him to the thanks of all succeeding ages.

III. In the period immediately subsequent to that of Origen, the effects of his example became very evident; for in the fourth century interpretation assumed a form greatly improved. This state of things was chiefly owing to the fact, that now there were more interpreters who had formed their taste by an acquaintance with the works of the old Greek and Roman authors, and the effect which the studies of them produced on their mental character, they were not able entirely to keep out of view, however willingly they would often have done so, in commenting on the Bible. This was the case with Eusebius, Chrysostom, Theodore of Mopsuestia, Isidore of Pelusium, and Theodoret, among the Greek interpreters of the fourth and fifth centuries, and with Jerome, Augustin, Pelagius and Cassian among the Latins. It is true, that in these authors we do often enough meet with allegorical and mystical expositions; but it is at the same time impossible not to perceive that they were influenced by a feeling, which always brought them back again to a more intelligent method of interpretation.

Many of them, as Chrysostom, Theodore and Augustin, felt also, that it was sometimes necessary to lay down as the ground of grammatical interpretation, a particular usage of language belonging to the sacred writers; they had even an indistinct impression that the particular spirit of the age of these writers must be regarded; and they were not afraid in many cases to proceed upon the supposition that by a judicious accommodation they had occasionally come down even to the erroneous views of their own time.

We not unfrequently find therefore in the exegetical works of these fathers interpretations of the most excellent and striking character, and it is to be ascribed to two causes only that they are not to be found there in greater abundance. The one is, their very great want of acquaintance with the spirit of the old languages of the East, a defect which must have a most injurious influence on their interpretations not only of the Old Testament, but also of the New. The other cause is to be found in the unhappy controversies which were carried on during those periods, in such vexatious number, and with such scandalous warmth. In these cases it became too much the practice to allow themselves to modify their interpretation according to the convenience of their polemics; that is to say, to explain the Bible in such a manner as was best adapted to advance the interest of the various opinions which they defended. Even the best and most acute writers among the fathers of those times, as Theodore of Mopsuestia, (for the polemic authors, Jerome and Augustin, are quite out of the question,) could not entirely guard against the fault of sometimes finding in the Bible merely what would serve to support their opinions, and of finding it there simply because they required it for that purpose: an evil, which in the following ages became still worse.

IV. It may be said with truth, that the whole period from the seventh to the sixteenth century was destitute of hermeneutics, merely for this reason, that it was by the polemics of the times completely subjected to the yoke of doctrinal divinity. The truths, which it was thought proper to find in the Bible, were now brought into a system, which the Church by her authority and influence had frequently declared to be the only true one. No man therefore ventured to find any thing further in the Bible, which was not adapted to this system, and still less any thing which stood in opposition to it.

In these circumstances it might be considered the wisest course that could be adopted to abandon all idea of originality, and be contented with collecting the interpretations of the ancient fathers, on which the Church had impressed the stamp of orthodoxy; and then it could not be long, until circumstances became such as to make this abandonment absolutely necessary, because all ability and all helps for original interpretation were lost.

In the ninth century all knowledge of history and languages had almost entirely vanished. The barbarous Vulgate gradually became elevated to the importance of the only text, and the glossa ordinaria to the character of the only commentary on the Bible which was used and allowed to be used in the Church; because these were the only text and commentary that could be used. And even in the use of the Vulgate, not only was no offence taken at the prodigious multitude of the grossest errors which had crept into it, but it was appealed to in argument and interpretation, with as much confidence as could ever have been placed in the original text itself.

Neither did the scholastic age, which immediately followed this, introduce a more favorable change for hermeneutics; on the contrary, it is rather to be said that its fate became thereby the more unfortunate. The scholastics, indeed, were a class of men who at first gave themselves but little trouble on this point, for to them it was not a matter of much consequence, whether they could prove their opinions from Scripture or not, since they were persuaded that the truth of them could be demonstrated from the principles of their philosophy. However, toward the end of the twelfth century, some extraneous circumstances led them to pay more attention to the Scriptures than they had formerly done, and consequently they were obliged to go farther into the subject of interpretation.

Hence there arose successively many sects, who wished to draw the Bible from that total oblivion into which it had sunk, and who were willing to find things in it quite different from what had hitherto been usually dictated to the people, and what they had been accustomed to hear. Beside these, since the time of St. Bernard, an important party had been formed in opposition to the new scholastic divines, which although soon oppressed by them, were not completely put down, but continued to maintain an influence principally in the monasteries, and on many occasions withstood them with great earnestness, which produced a correspondent impression. These denominated themselves the party of the Biblical divines. They assumed a degree of importance, as if they were the more tenacious of adhering to the Scriptures, in proportion as the others seemed to disregard them. They were the principal agents in bringing back again the mystical method of interpretation, in order to make themselves conspicuous in some way, and by these means they frequently acquired a consideration which threatened to be dangerous to the scholastics. These theologians therefore, were themselves reduced to the necessity of coming down to interpretation, which, at the same time was subjected to the most lamentable treatment it had ever experienced.

Equally incompetent to discover as to apply the simple and natural principles of an intelligent hermeneutics, they returned to the allegorizing system, which they pursued with far more extravagance than it had ever been pursued by the Jews. Whatever the wildest imagination and the most unnatural force could press out of a word of Scripture, was given as the genuine meaning, without the least regard to connexion, design, character of the writer, and coherence of his ideas; and for the most part adopted the more willingly in proportion as it was senseless and irrational. But in truth they could not easily produce any other result, whenever they attempted to expound for themselves; since they had no knowledge of languages, no apprehension of a historical sense of Scripture, and not the most distant idea of a spirit peculiar to the age in which the Scriptures originated. Still, in fact, this injurious treatment did not affect the Scripture itself, but only the Vulgate; for it was only to this version that they were able to apply their efforts of interpretation, and therefore the mischief was not so particularly great.

(*To be continued.*)

From the Vermont Chronicle.

APOSTOLIC MISSIONS.

The Literary and Theological Review contains an article on "The Economy of Christian Missions, as developed in the Apostolic Age," by the Rev. Horatio Bardwell. It attempts to show why the progress of Christianity is not as rapid now, under modern missions, as when the apostles preached. The comparative inefficiency of modern missions is attributed mainly to the inferior devotedness and prayerfulness and faith of modern Christians. In making this the chief hinderance, and in pressing upon the consciences of Christians the necessity and duty of resembling the apostles more than they do, Mr. Bardwell is doubtless right; and if we should in any degree release the conscience from this pressure, we should do far more hurt than any thing we can say could do good. Still, we are disposed to call attention to a few circumstances, which we think are too little noticed.

We doubt whether the Review is quite correct, in saying that there was nothing in the paganism of the apostolic age which gave the apostles an advantage over us. True, the paganism of that age had more energy, and more power, and equal malignity. It was quite as sure to oppose, and could put forth a far mightier effort of opposition. The progress of idolatry is downward. Where it prevails, it debases the mind and degrades the character more and more from age to age. It has now been at work, destroying the energies of human nature, 1800 years longer than it had, when Paul preached. It has not operated so long without effect. The mind of heathenism has become torpid. It has not now the "science, elegance, and refinement" of the "enlightened age of Augustus;" and what is worse, it has not the mental energy, the inclination to think, that produced them. Then there was encouragement to preach; for the hearers were in the habit of thinking, of hearing, and investigating. The greatest difficulty now is, if we mistake not, to make the Heathen *think*. What would not a modern missionary give, to find such an audience, in this respect, as Paul had at Mars' Hill? What effort would he grudge, which should throw the people around him into such a state, that it *could* produce a Porphyry, a Celsus, or a Lucian?

Another advantage the apostles certainly had. Those to whom they preached had never been acquainted with a merely nominal Christianity. They had not held intercourse, for ages, with nations calling themselves Christians, and learned from that intercourse to regard Christianity as a mere system of dogmas and ceremonies, different indeed from their own, but of no more holy influence. The Gospel did not come to them thus misrepresented beforehand. It truths, and its name, were wholly new to them, and they had to gain their first ideas of its character and value from good preaching, and good specimens of living, practical Christianity. Every *pastor* can feel the force of this consideration.

Again. To a very great extent, the apostles were not entirely *foreigners*. They belonged to the same Roman empire which was the scene of their principal labors. The dominion, first of the Greeks, and then of the Romans, who were men of the same race, had done much since the days of Alexander, to make a great multitude of nations *one* in their manners and habits of thought, as well as in government. Christianity was not brought into the empire from abroad, and maintained there by an influence which had its seat and derived its support and received its character and direction from a foreign country. It sprung up at home,—within the empire,—among such men as the empire was composed of, and who were, in a sense, at home and among fellow-citizens, in all paris of the empire. Its preachers enjoyed the advantage of being themselves a part of "the lump" which was to be "leavened," and therefore came more easily and intimately in contact with the other particles of the whole mass. Other things being equal, preachers that are *of the people* will always be most successful. The history of all sects shows it.

Nearly connected with this is another consideration. The apostles did not labor to change the habits of society, any further than those habits were essentially unchristian. They did not labor to collect wandering savages round them into permanent settlements; to change their manner of life, from savage to civilized; to introduce among them the peculiar habits in which the preachers themselves had been educated. Indeed, they scarce stopped to teach in detail a code of morals; but if they could procure a hearty reception for the first principles of Christian truth, left them to transform character gradually, till it should be brought into entire harmony with the Gospel; they themselves making a visit, or sending a messenger or a letter, when they could. At first, the mind of the Heathen was called only to a few simple but important points. On adopting these, and not on changing all his own habits, domestic and social, and re-modelling the whole frame-work of society, he was called to deliberate and decide. If on these points he decided aright, whatever else was necessary was sure to come, sooner or later. This was an advantage not easily attainable by modern Christians. We naturally think that every thing, in which we advantageously differ from the Heathen, belongs to our character as Christians. We can scarcely be made to see how much of our peculiarities is purely circumstantial, and no more essential to Christianity than are Oriental, Chinese, or Polynesian manners. Still more difficult is it for us to separate the essential truths of Christianity from our learned, scientific way of understanding and presenting them. We can hardly bring ourselves to suspect that the Heathen can become Christians, without receiving Christianity in those forms of thought, which she has borrowed from Aristotle or Plato. Of this difficulty, so far as it relates to the mode of exhibiting divine truth, we believe that our missionaries are aware; that they labor, commendably, and with gratifying success, to overcome it; but in spite of all efforts, something of it will exist.

Once more. The apostles did not aim directly to revolutionize the system of education where they labored. They did not plant schools, and superintend them; gather children into them, and hire teachers for them; prepare school-books; investigate and fix the orthography, etymology, and syntax of previously unwritten languages; translate, print, and circulate books; still less, teach agricultural, mechanic, and household arts. The idolater whom they addressed, had not the learning of all these to think of, as what he must do if he became a Christian. Nor had the preacher all these things to distract his mind from preaching "Christ, and him crucified." Other similar points of difference might be mentioned, but we have not room.

We do not mean to condemn modern missions as wrong, in every point in which they differ from the apostolic. Possibly, nay, probably, they ought to differ in many things which are merely circumstantial. The state of the world, we maintain, has changed; and he who would "become all things to all men," that he might by all means save some, must change his mode of operation accordingly. It is only required of him that he teach the same Gospel, and in the same spirit. It may, perhaps, be a duty for the modern missionary to make more thorough work, in some respects, than it would have been right for the apostles to spend time to do. It may be the duty of the thousands of preachers, whom it is the duty of the millions of Christians now on earth to send forth, to instruct the Heathen nations so thoroughly, that any thing like another fall into Popery will be impossible. No man would require modern missionaries to write their letters in ancient Greek. As little are they bound to conform to other peculiarities of ancient times.

From the Episcopal Recorder.

A DAY AT KENYON.

Mr. Editor,—I found it necessary to visit this seat of learning a day or two since, and if you choose will communicate to you some of my impressions. I have visited it before, but have never been so highly gratified with the appearance of things as on this occasion. It is a place full of interest, not simply to him who loves the Church, but to every patriot, to every good man, to every Christian. We see here an institution growing up in the midst of a country destined to contain a population numberless as the sands upon the sea shore. Its advantages for the preservation of learning, morals, and religion, are altogether peculiar, and claim for it a much more than ordinary degree of interest.

I left home last week, with some boys under my charge, and reached Vernon, five miles from Gambier, on Saturday night. On Sunday morning we attended service in this pleasant village, and then rode out to Gambier in time for the afternoon worship in the college chapel. The general features of the country in this distance are not materially changed by the progress of cultivation. The lofty forests are still standing. The giant trees still linger, not in scattered spots, but in large unbroken masses, crowding the sides of the noble hills, between which flows the placid Vernon, and holding their empire in the fertile valley scarcely yet disturbed. Over such a country my eye was roving, when a sudden turn in the path brought us in full view of the college spire, shooting above a dense mass of woods on the summit of Gambier Hill, and in a few minutes we were up the steep ascent and in the village. We hastened to the chapel, and entered the door just as the congregation were responding in the first sentence of the general confession. The house was full, and the response deep and general, and the service, aided by the devout and solemn intonations of the Bishop's voice, was unusually impressive. It was but a short time since the spot we occupied was a lonely wilderness. It was but the other day—we all remember well the first efforts.—But now what a scene was presented! A large number of young men, the future hope of the country, near them more aged persons from the village, teachers and professors, females from the families of the instructers, farmers, and artizans; all were kneeling and confessing their sins in those fervent and humble aspirations so well employed in the liturgy. We had the whole service and nothing but the service, and after it a sermon from the Bishop on the denial of Peter. There was frequently in the progress of the discourse a breathless stillness. The self-confidence of this warm-hearted disciple was beautifully depicted; it was shown to be his crime and the cause of his ungrateful denial of his Master. His worldly tendencies, his "*following afar off*," were drawn to the life, and the inference that we must watch and pray, distrust our own strength, and cast all our confidence on Christ, was powerfully enforced. I saw more than once an abortive effort to keep back the intrusive tear. The young men of this institution have noble privileges, and I trust will improve them. The community will look to them for sound learning and firm principles.

On Monday I attended the examination of the juniors in chemistry and mathematics. The professors performed their duties with unflinching faithfulness. Indeed, the faculty generally seem determined to maintain a high standard of attainment, and to lower it on no consideration whatever. The President himself is more desirous of keeping this standard high, than of securing the attendance of great numbers of students. This is just as it should be; if our sons are to be educated, they must be taught to look at the subject in a serious light as a work in which their energies will be tasked. If they cannot do this, let them be otherwise employed. I look upon this institution as a great public blessing; under its present regulations it must answer all the expectations of its warmest advocates.

Nearly fifty of the students are contemplating the ministry, a majority of whom will enter the Episcopal Church. Some of them are Presbyterians, and others Methodists. They will go forth in a short time, prepared to dispense the rich blessings of the Gospel of peace. They will draw from the well-spring of life, and take of the bread of heaven, to administer them again to the hungry and thirsty, in this boundless region of the West. Should we not continually pray for this and similar institutions, that they may ever enjoy the gracious blessing of our God?

I am yours, &c. *****

March 27, 1834.

From the Imperial Magazine.

CURIOUS ANECDOTE OF CRANMER'S BIBLE.

(Strype's Life of Cranmer, Vol. I. p. 91, A. D. 1538.)

This translation of the Bible being published in 1538, was received with great joy by the people. All classes read it, or had it read to them. One William Maldon, happening to be in the company of John Fox, in the beginning of the reign of Queen Elizabeth, and Fox being very inquisitive after those that suffered for religion in the former reign, asked him if he knew any that were persecuted for the Gospel of Jesus Christ, that he might add it to his book of martyrs; he told him he knew one that was whipped by his own father in King Henry's reign for it. And when Fox was very inquisitive who he was, and what was his name, he confessed it was himself: and upon his desire he wrote out all the circumstances; namely, that when the king had allowed the Bible to be set forth to be read in all churches, immediately several poor men in the town of Chelmsford, in Essex, where his father lived, and he was born, bought a New Testament, and on the Sundays sat reading of it in the lower end of the church: many would flock about them to hear their reading; and he among the rest, being then but fifteen years old, came every Sunday to hear the glad and sweet tidings of the Gospel. But his father observing it once, angrily fetched him away, and would have him to say the Latin matin with him, which grieved him much. And as he returned at other times to hear the Scriptures read, his father still would fetch him away. This put him upon the thoughts of learning to read English, so that he might read the New Testament himself, which, when he had by diligence effected, he and his father's apprentice bought a New Testament, joining their stocks together; and to conceal it, laid it under the bed-straw, and read it at convenient times.

One night, his father being asleep, he and his mother chanced to discourse concerning the crucifix, and kneeling down to it, and knocking on the breast, then used, and holding up the hands to it, when it came by in procession: this he told his mother was plain idolatry, and against the commandment of God, where he saith, "Thou shalt not make any graven image, nor bow down to it, nor worship it." His mother, enraged at him for this, said, "Wilt thou not worship the cross, which was about thee when thou wert christened, and must be laid on thee when thou art dead?" In this heat the mother and son departed, and went to their beds. The sum of this evening's conferences she presently repeated to her husband, who, having heard with astonishment, and boiling in fury against his son, for denying worship to be due to the cross, arose up forthwith, and going into his son's chamber, like a mad zealot, taking him by the hair of his head with both his hands, pulled him out of the bed, and whipped him unmercifully. And when the young man bore this beating, as he related, with a kind of joy, considering it was for Christ's sake, and shed not a tear; his father seeing that, was more enraged, and ran down and fetched a halter, and put it about his neck, saying he would hang him. At length with much entreaty and bother, he was left almost dead.—*I extract this from the account in Fox's MSS.* *Presbyterian.*

From the Presbyterian.

THE PRESENT AGE.

The present has been styled the *age of action*, and as applied to the state of the Church, we presume it is so designated in opposition to the *age of study*, which in a measure has passed away. If we admit the change, we must pause before we boastfully commend it. That the age in which we live has outstripped all preceding ones in works of active benevolence may be true: but still it is a matter of serious inquiry, whether the Church has not lost in one respect what it has gained in another; and whether in the eager adoption of the new system of things, many of the good things which belonged to the old system may not have been unnecessarily sacrificed. Extremes are to be avoided. The clergy and laity of a preceding age may have devoted too much of their time to learning and religious reading, and too little of it to active religious effort; but the case is now reversed, and to avoid the extreme of the former system, an opposite extreme is embraced. "Action, action, action," is every thing in religion, as it was once pronounced to be in oratory. Accordingly the age is full of projects; but every project needs a counterpoise, to regulate and control what might be termed its centrifugal force, which tends to throw it from its orbit. We love action in religion, but we love to see it under the guidance of discretion and enlightened judgment. It seems to us that the present system works too wildly and rapidly for the safety of the machinery; it will wear itself out. The evil is, that there is too much bustle and too little piety; too many projects and too little discretion; too much action and too little knowledge. We trust we shall not be misunderstood. We decry not the benevolent efforts of the day, but plead for their judicious regulation. So entirely is the Church now absorbed in external works, that there is danger that ministers of the Gospel should neglect that painful and laborious study, which is essential to their permanent usefulness; and that private Christians should abandon the reading, meditation and prayer, which are equally essential to confirm them in the truth, promote their intelligence, and prepare them to become faithful and efficient co-workers with God. The evil is already revealing itself. Some ministers who are set for the defence of the Gospel as a result of deficient study, begin to undervalue the doctrines of that Gospel; they are accustomed to say, "doctrines will not convert souls; we have no time to consider orthodoxy, as we wish to spend all our time in saving the perishing;" and in a variety of similar expressions, they dishonor the truth, which is as precious to God as the "apple of his eye." As a consequence of this shameful looseness of sentiment, errors begin to infect the Church, and the people are imbibing crude notions of religion which must sooner or later obscure the glory of Zion. Private Christians, as a matter of course, when told by their spiritual guides that piety consists in action, neglect to inform themselves on the doctrines of the Gospel; and accordingly in all their zeal, they in a great measure fight uncertainly, as one that beateth the air. Knowledge is the true basis of religion. It is this which protects the Church from insidious error, it is this which preserves religious zeal from running into fanaticism, and so moderates its action as to render its happy results certain. What then do we propose? We propose that ministers of the Gospel should devote more time to study, and give greater prominence to the doctrines of the Gospel, teaching their people to cherish and reverence them. And we propose that private Christians should spend more time in religious reading, in prayer, in self-examination, that they may become well instructed in the mysteries of the kingdom. If in following this advice, there shall appear to be less action, it will, at least, be more effective, and although they may seem to be doing less, they will actually be doing more to build up the kingdom of Christ, than under the present system.

HISTORICAL.

From the History of the Crusades against the Albigenses.

SIEGE OF THE CASTLE OF MINERVA.

1210. Montfort afterward conducted his army to a more important siege, that of the castle of Minerva, situated at a small distance from Narbonne, on a steep rock, surrounded by precipices, and regarded as the strongest place in the Gauls. This castle belonged to Guiraud of Minerva, vassal of the viscounts of Carcassone, and one of the bravest knights of the province. The army of the crusaders appeared before Minerva, at the beginning of June; the legate Arnold, and the canon Theodise, joined it soon after. The inhabitants, among whom were many who had embraced the reform of the Albigenses, defended themselves with great valor for seven weeks; but when, on account of the heats of summer, the water began to fail in their cisterns, they demanded a capitulation. Guiraud came himself to the camp of the crusaders, one day when the legate was absent, and agreed with Simon de Montfort on conditions for the surrender of the place. But, as they were proceeding to execute them, the abbot Arnold returned to the camp, and Montfort immediately declared that nothing which they had agreed upon could be considered as binding, till the legate had given his assent. "At these words," says Peter de Vaux-Cernay, "the abbot was greatly afflicted. In fact, he desired that all the enemies of Christ should be put to death, but he could not take upon himself to condemn them, on account of his quality of monk and priest." He thought, however, that he might stir up some quarrel between the negociation, profit by it to break the capitulation, and cause all the inhabitants to be put to the sword. For this purpose, he required the count on one part, and Guiraud of Minerva on the other, to put into writing, without communicating with each other, the conditions on which they had agreed. As Arnold had flattered himself, he found some difference in the statements, and Montfort immediately availed himself of it, to declare, in the name of the legate, that the negociation was broken off. But the lord of Minerva instantly replied, that, though he thought himself sure of his memory, yet he accepted the capitulation as Simon de Montfort had drawn it up. One of the articles of this capitulation provided, that the heretics themselves, if they were converted, might quit the castle, and have their lives saved. When the capitulation was read in the council of war, "Robert of Mauvoisin," says the monk of Vaux-Cernay, "a nobleman, and entirely devoted to the Catholic faith, cried, that the pilgrims would never consent to that; that it was not to show mercy to the heretics, but to put them to death, they had taken the cross; but the abbot Arnold replied—Fear not, for I believe there will be very few converted." The legate was not deceived in this bloody hope. The crusaders took possession of the castle of Minerva the 22d of July, 1210; they entered, singing *Te Deum*, and preceded by the cross and the standards of Montfort. The heretics were, in the meantime, assembled, the men in one house, the women in another, and there, on their knees, and resigned to their fate, they prepared themselves, by prayer, for the punishment which awaited them. The abbot, Guy de Vaux-Cernay, to fulfil the capitulation, came, and began to preach to them the Catholic faith; but his auditors interrupted him by an unanimous cry—"We will have none of your faith," said they, "we have renounced the Church of Rome: your labor is in vain; for neither death nor life will make us renounce the opinions that we have embraced." The abbot of Vaux-Cernay then passed to the assembly of the women, but he found them as resolute, and more enthusiastic still in their declarations. The count of Montfort, in his turn, visited both. Already he had piled up an enormous mass of dry wood: "Be converted to the Catholic faith," said he to the assembled Albigenses, "or ascend this pile." None were shaken. They set fire to the pile, which covered the whole square with a tremendous conflagration;—and the heretics were then conducted to the place. But violence was not necessary to compel them to enter the flames; they voluntarily precipitated themselves into them, to the number of more than one hundred and forty, after having commended their souls to that God, in whose cause they suffered martyrdom. Three women only, forcibly retained by the noble dame of Marly, mother of Bouchard, lord of Montmorenci, were saved from the flames; and terror and consternation succeeding to their enthusiastic fervor, they consented to be converted.—*Christian Library.*

SUNDAY SCHOOLS.

APPENDIX

To the Seventeenth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society—being Extracts from the Reports of the several Superintendents.

(*Continued from p.* 646.)

ALL SAINTS' CHURCH SCHOOL.—NO. I.

The number of books in the library at present is 333. 103 volumes have been added since the last report. The improvement of this department has been effected by adopting the system of penny contributions from the scholars and teachers; the amount of which is appropriated exclusively to the purchase of new books. A still more rapid and continued increase is looked for from the continuation of this plan.

The male and female scholars draw their books upon alternate Sundays. The books are returned between morning and evening services; and again distributed after the evening service.

By a reference to the number of scholars it will be seen that there has been considerable of a decrease since last year. This has been owing to a variety of causes, but particularly to the difficulty which has been experienced in obtaining suitable teachers for all the classes who could be regular in their attendance. The Superintendent, however, feels encouraged, from the present aspect of the school, to hope that this difficulty will be soon removed. A number of teachers have recently come forward and offered their services. The success of the visiter for the school and the increase of teachers, lead him to a confident expectation of a large increase of scholars. Amid all the difficulties to which this school has been and is still subjected, the Superintendent feels cheered by the certainty that it has been a source of blessing to many who have received its instruction.

ALL SAINTS' CHURCH SCHOOL.—NO. II.

Located in Stanton-street, between Columbia and Cannon streets.

This school has been in operation but three months.

The small number of scholars in attendance compared to the number registered, may be accounted for from the difficulties necessarily experienced in a new school situated in a quarter where the children have been unaccustomed to regular habits of going to school. These difficulties, however, as well as others, are gradually diminishing, and if the room can be retained, which is at present occupied, well-founded hopes are entertained of increasing usefulness in this destitute quarter. Experienced and able teachers are now zealously engaged in the school, and the difficulties at first experienced from the want of them, in a great degree removed. But the Superintendent has reason to fear that the room cannot be much longer retained; and if no other room can be obtained in the neighborhood, he has reason to think the greater part of the scholars in attendance upon the school could be brought to School No. 1, and the whole field will then lie open for the visiter and superintendent of that school.

As the school is some distance from the church, the church service is read in the school-room every Sunday morning by a licensed reader, and if the weather is unpleasant in the afternoon likewise. In pleasant weather, the children are taken in the afternoon to All Saints' Church.

ZION CHURCH SCHOOL.

The Superintendent of this school respectfully reports that by the blessing of God our school can, under all circumstances, be considered in a prosperous condition. Our prosperity has been somewhat retarded, and our increase slow—owing partially to the many schools of various denominations in our immediate vicinity, but mainly to the want of sufficient and proper accommodations for instruction. Through the liberality of our vestry, however, we are induced to expect that in the course of the present season, a commodious building will be erected adjoining the church for the use of our school, when we trust that with the Divine aid upon our labors, we shall be more encouraged in prosecuting the important work which we have in hand.

Two visiters are appointed for each department, whose duty it is to visit during the week all the absentees of the previous Sunday, and to make report thereon to the Superintendents on the succeeding Sunday, with the cause of absence, and further to use their exertions in procuring new scholars. To this plan is mainly attributable the keeping together of our school. The teachers hold regular monthly meetings on the first Monday of each month, and are generally well attended. The meetings are opened with appropriate devotional exercises from the Book of Common Prayer, after which some essay or appropriate piece having a bearing upon the Sunday School cause is read and made the subject of familiar conversation, and the meeting closes with singing. At these meetings the Rector, who is generally present, presides and conducts the exercises. Our register was revised on the first of September last.

CHURCH OF EPIPHANY SCHOOL.

The plan of visiting lately adopted is one which, if fully carried into effect, is calculated to produce the most salutary results. Its object is not only to bring into the school new scholars, and secure the punctual and constant attendance of those who already belong to it, but also to influence favorably the minds of parents—to remove the numerous ill-grounded prejudices that so unhappily exist among the lower classes against Sunday Schools, and to instil correct views of their paramount importance and sacred character. To accomplish these objects, 1. It is made the duty of the teachers to visit their respective classes monthly. 2. There is a visiting committee consisting of three, and sometimes of four, who devote their undivided attention to this particular calling. 3. The whole district is divided into a number of sections exactly corresponding to the number of teachers, and to each teacher is assigned permanently one of these sections. Returns are regularly made to the Superintendent from the whole and every part of the district. Hence we are always aware of the relative as well as absolute extent of our labors; and, whenever necessary, are prepared to make a collected effort to renovate the school. Though this plan has been in operation but a few months, the abundant fruits have been an addition of 286 new scholars.

The system of instruction, as respects its leading points, is similar to that generally followed in the schools of our Society. There is one feature perhaps in which it differs from many, if not all. This is the division of the morning and afternoon sessions each into *two*, instead of *three* exercises. The latter division had long been followed in our school; but it was ever liable to the objection, offered by many experienced teachers, that before the attention of the children could be fixed on the lesson, and interest be awakened either on the part of scholar or instructer, a change of studies was announced. It was urged in reply that a child cannot be confined to any particular mental exercise for a longer period than 15 or 20 minutes without becoming wearied and restless. This principle, however, while it is no doubt true with respect to *infant schools*, was thought very questionable in the case of the higher schools; it was determined therefore to *test at least* the desired change.

Stated meetings are held on the first Friday of each month; at which the Missionary presides, and in his absence the Superintendent; but in case neither be present no meeting can be held. These meetings are for the purpose of hearing reports from the teachers, visiters, and officers, and for transacting such incidental business as may come before them. Whether stated or special they are uniformly opened and closed by the Missionary with prayer. The principle upon which they are conducted entirely excludes all discussion and formal debate, excitement of feeling, and hasty decision. Every question that arises is settled by calm and deliberate consultation after a free expression of opinion.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

"We may not tempt God by the *neglect* of means, although we must trust God in the want of them."

Mr. Editor,—I observed this little sentence in your last number, following the queries of "Old Trinity," on the expediency of reading the portion of the psalm or hymn which is to be sung. Whether it was inserted by way of a reply to those questions, I know not. It certainly contains an appropriate answer to them. But lest your querist, if not any other reader, should interpret the last clause of the sentence in favor of his plea of want of time, I beg leave to lay claim to the *weight* of the sentiment against his questions, by offering to your readers a few of the reflections which were suggested to my mind by the first clause.

I was sorry to see an intimation from "Old Trinity," that our Church service might well be shortened; and trust that the individual who personates a congregation so justly celebrated for its attachment to the *whole* service, is not its authorized or approved representative. I neither like the idea of abridging the service, nor that of discontinuing the good old usage which generally prevails, of reading all the verses which are to be sung. It is, I believe, a means of edification which ought not to be laid aside. It is well adapted to prepare the minds of the congregation—not to say the choir also—to enter with due devotion and attention upon so interesting a part of religious worship as the singing of psalms and hymns. Moreover, it is a practice in admirable accordance with the genius of our liturgy, which provides for those who cannot, and those who will not, read for themselves, by appointing a due portion of the holy Scriptures for every occasion of public worship. Such considerations as these induce me to answer the queries of "Old Trinity" in the negative.

Your silence, also, Mr. Editor, with regard to them (if the above sentence be not your answer) induces me to think you have left the subject of inquiry before your correspondents. With your leave, therefore, I will consider it a little more at large. "But, hold!" I fancy your querist is saying, "you must start fair. Remember, the singing of metre psalms and hymns is no part of the Church service. It is only introduced to fill up the interval between the service and the sermon, and is altogether a discretionary thing." All this may be true in theory, but it would be difficult, I think, to convince an ordinary worshipper, even in our city congregations, that the singing of psalms and hymns is no part of the religious services of the Episcopal Church. If, however, it is as some think,—if your querist does not,—only a sort of interlude, admitted to entertain the congregation while the minister is passing from the desk to the pulpit, let "Old Trinity" prove this to the satisfaction of all the Churchmen of New-York, and then let us begin to improve this part of our ceremonies more effectually than by merely banishing the reading of the verses to be sung. Let us, in order to render the music in our churches more attractive, and the entertainment more perfect, just resort to the theatre, and procure a few of the best performers, with a proper supply of supernumeraries, and then let us have church music in perfection. Thus, while we get free from the tedious and unedifying recitation of the verses by the minister, who thus endeavors to call the attention of his people to the sentiment of the words which are sung, and to impress it upon their minds, we shall also gain the advantage of more *elegant* and *exquisite execution*, and perhaps, too, the entertainment of a longer voluntary. Nay, more, the organist will probably make still greater efforts than at present, to prepare the minds of the worshippers for each successive verse by appropriate interludes. This is one plan that occurs to me for getting rid of the tedious practice of reading the hymn or psalm, granting, for the present, that it ought to be laid aside. How well this plan is adapted to answer the end proposed, I leave for those to judge, who, like me, have often been not a little perplexed, either from the overpowering noise of the organ, or the learned style of the singing, to satisfy themselves that they had not mistaken the verses which the minister gave out, *without* reading them. Let me add, by the way, that it is not the danger of such mistakes that makes this plan defective, but the fact that the singing itself is so often little calculated to impress the sentiment of the words upon the pious worshipper, or to arrest the attention of the careless listener, whose ears may be captivated by the music, but whose eyes are never upon the words after the hymn is announced, if the prayer-book is even opened to the place.

What other method, then, is there of dispensing with the reading of the verses to be sung, in such a way as to secure at the same time, in some degree, the good effects of the present practice? Allow me, Mr. Editor, to describe one by the mode of illustration. Much as I love the service of the Church, which I hope I may never see shortened, I have been a few times in my life to other places of religious worship, and I always learned something by going, except on one occasion, when I went to the Romish cathedral, where not only the performance in the orchestra, but all the rest of the service, was in an unknown tongue. There, I confess, I was much less edified than entertained, as I think every one must be, who listens to singing which he cannot understand. But to proceed with the illustration. A short time since I went into a Presbyterian church, which, judging from appearances, is occupied by a congregation that would not suffer from a comparison with any other in point of rank and refinement. I was delighted with the singing. There was no organ in the church, but a large choir of well-taught singers. The words of the hymns were sung with such distinctness and expression, as to make all feel that they meant something. In the course of the evening an anthem was sung; and although the words of this were not read by the minister, it was not difficult to catch the sentiment from the choir, so perfect were they in the art of sacred music. By this time I was desirous to know how they had acquired such perfection in this important branch of religious worship. In this I was gratified, when the minister gave notice that meetings for devotional singing would be held in various places. What these devotional singing meetings are, I know not. One thing I know, that those who attend them, "sing with the spirit and with the understanding also," in such perfection, that if their music does not, like that of the primitive Christians, draw unbelievers to their assemblies, it is most certainly fitted to attract pious and devout worshippers thither. One other thing I observed there which is worthy of notice. The whole congregation, at least those who were able, joined in the singing with much fervor and animation, and without any fears of being gazed at for praising God in his own house.

I am aware, Mr. Editor, that I might have found an illustration of this method of improving psalmody nearer home. It is with great pleasure that I refer to the well-trained choir of St. Thomas' Church. And although I did not take up my pen to write in behalf of the worthy efforts which have been made by *a few* Episcopalians to establish singing-schools under the charge of the excellent teacher of that choir, I may take this opportunity to recommend the undertaking to the attention and patronage of all of your readers who desire to have *good sacred* music in all our churches.

I have now mentioned the only two methods which occur to me, Mr. Editor, for gaining the object desired by "Old Trinity," without the total loss of the benefits of having the psalm or hymn read. In submitting them to your readers, however, I must be allowed to say *for myself*, that if an abridgment of the time of public worship *must* be made, I hope that the clergy at whose discretion the matter is left, will assert their rights, by continuing to read all the verses, and curtailing the voluntary or interludes of the organist. I have no objection to these, no, not the least, as to their length I mean; but if the ten or fifteen minutes which are occupied in the course of the whole day by the practice that is deprecated by "Old Trinity," must be *saved* for the sake of a few members of our congregations, I go with those who would say, "Let some of the music be dispensed with *first*," which I believe would be the wish of many

A Churchman.

For the Churchman.

AN IMPORTANT CONSIDERATION.

A knowledge of the laws regulating the natural world oftentimes enables man to control phenomena of the most awful nature and most astonishing power, and that too with very trifling exertions, merely sufficient to bring into contact the elements entering into the new combination. Thus the investigation of the laws of latent heat, by Black and Watts, resulted in the application of the amazing power, of steam to almost every kind of manufacture. An instance of another kind is found in the invention of Franklin, by which the danger attending the wild play of the lightning's fury is obviated, and that by the simple contrivance of metallic conductors bringing into action, at pleasure, a law regulating that apparently most ungovernable of natural phenomena.

This remark is applicable to the mental as well as the natural world. It may not be carried so far, owing to different circumstances, yet to a certain degree the analogy holds good. There are certain mental operations continually carried on in the minds of both ignorant and enlightened, without our understanding the whole rationale of the process. In those of a simple character, from long habit, both classes may have arrived at the same degree of proficiency; but in those of a more complicated nature, the disciplined mind that thoroughly understands the process, must possess a decided advantage. If the object be to arrive at truth, it is effected with half the labor, if the method, by which truth is elicited, is clearly perceived. If a person wishes to regulate his conduct, he will find upon instituting an inquiry, that all depends on certain operations of the mind, which, if influenced at the proper time, may result in the desired consummation; but unless controlled at certain steps, the affections will become unmanageable, and the object will not be attained, notwithstanding the most ardent desires.

This principle was well understood by our Saviour, for his pure system of morality strikes at the fountain-head of evil, and applies the only true remedy in the government of the thoughts. This is a peculiarity belonging to the Gospel dispensation, and from it Paley deduces an argument in favor of its divine original. Our Redeemer strongly inculcates inward purity as the only preventative of sin, and in order to obey his injunctions, it may be well to inquire into the whole process. It is not to be denied that our conduct is in a great degree influenced by the affections. These are not immediately under the direction of the will, but governed in a manner that may often be practised without being known. If properly understood, the management, that was before impossible, may easily be effected. It is thus given by Whately; "A curious and important part is forced on the attention of every one who reflects on the operations of his own mind; viz. that the feelings, propensities, and sentiments of our nature are not like the intellectual faculties under the direct control of the volition. This distinction is much the same as between the voluntary and involuntary actions of different parts of the body. One may, by a deliberate act, set himself to calculate, to reason, to recall historical events, &c., just as he does to move any of his limbs: on the other hand, a volition to hope or fear, to love or hate, to feel devotion or pity, and the like, is as ineffectual as to will that the pulsations of the heart, or the secretions of the liver be altered. Some are not aware of the total inefficacy of their own efforts of volition in such cases: that is, they mistake for a *feeling* of gratitude, compassion, &c., their *conviction* that the case is one that *calls* for gratitude or compassion. A moderate degree of attention will enable any one to perceive the difference."

"How is the difficulty to be surmounted? Good sense, in each case, suggests an analogous remedy. It is in vain to form a will to quicken the circulation; but we may by a voluntary act swallow a medicine that will have the effect: so also, though we cannot by a direct effort of volition, excite or allay any sentiment or emotion, we may by a voluntary act fill the understanding with such thoughts as will operate on the feelings. Thus by attentively meditating on the history of some extraordinary personage, by contemplating and dwelling on his actions and sufferings, his virtues and wisdom, by calling on the imagination to present a vivid picture of all that is related and referred to,—in this manner we at length succeed in kindling such feelings, suppose of reverence, admiration, gratitude, love, hope, emulation, &c., as we are already prepared to acknowledge as suitable to the case. So again, if a man wishes to *allay* any emotion, he sets himself to reflect on the softening circumstances; and above all, if he is a Christian, he meditates on the parable of the debtor, who, after having been forgiven, claimed payment with rigid severity from his fellow-servant, or on some similar lessons of Scripture."

If we kept this simple, yet important fact in mind, the government of our feelings, and consequently our actions, would be comparatively easy; and if conducted on Christian principles, we should continually advance to higher degrees of moral purity inculcated by our Lord, and thus fit ourselves for his more immediate presence: and all this would be done without those paroxysms of feelings and unjustifiable course of conduct, to which the affections too often lead when uncontrolled.

J. A.

For the Churchman.

NOVA ANGLICANA.

THE WORSHIP OF THE HOLY GHOST.

There is a brief but significant reason for this, which I do not remember ever to have seen noticed. It is derived from the name itself of this person of the Trinity—"Holy." The word "holy" is not used in the Scriptures, as we very generally use it, to denote moral purity.* Not that it has not this meaning there, but less frequently than is imagined. It oftener signifies, that which is deserving of veneration, or reverence, or religious homage. It implies official distinction in an ecclesiastical or theological point of view, and embraces under it the deference or homage due for such distinction. Thus, the term "holy prophets" does not signify, as multitudes suppose, men pre-eminent for piety, as many of their countrymen might have been their equals or superiors in this particular. It signifies men deserving of special respect for the sacred office which they sustain. We have the same usage in our Prayer-book, and by some, probably, according to the common apprehension of the term, this usage has been thought an unwarrantable freedom. Thus we speak of the "holy order of deacons." But what! says one, must every person ordained deacon become *ex officio* holy? We mean no such thing. We do not suppose the importance of ecclesiastical authority changes a man's heart. To some the reputation of such an idea may seem needless. They may be assured it is wanted, and should be given. Our explanations must be measured by the wants of our readers or hearers, and not by our own information; a thing which clergymen should oftener remember than they do.

Respect or veneration, then, is the due of some of those designated in Scripture as "holy." Now elevate the station implied in the word, and you elevate the homage which is to be accorded it. Man, when executing holy functions, is to be venerated. A being executing the holy functions of a divinity, ought to be worshipped. But this the Holy Ghost does. Then he is to be worshipped.

Neither more nor less appears to me to be conveyed to us in the word "holy," so frequently applied to the Divine Spirit. And surely it would hardly be strange, if the Bible in this way did inculcate perpetually the worship of that person in the Godhead, from whom all divine influence, to sanctify the heart, to confer ecclesiastical authority, or physical power for the performance of miracles, appears to come. It were not strange, if the *worship* of one, the *blasphemy* of whom is unpardonable, should be insisted on with strenuousness.

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* See Wahl's & Bretschneider's Lex. in verbum.

For the Churchman.

EDUCATION OF CHILDREN.

Before entering upon such a momentous subject as that of the Education of Children, may I be permitted to ask every parent and guardian one solemn and important question,—Is not the child thou art educating an immortal being? If indeed it is, what an awful responsibility rests upon you. You are training up a being that is to live for ever, either in a state of happiness or misery. It is given to you as a trust, and remember that for this trust you must render an account to God. A mere worldly education is not sufficient. It may learn every thing, and yet without a saving knowledge of Christ, what availeth erudition? That instruction in worldly knowledge *is necessary*, would be gross absurdity to deny; and can that knowledge which is above every other, the knowledge of heaven, of hell, of God, of Christ, of judgment and of eternity, be an exception? To say yes would be folly.

The present life at longest is but a span. In comparison with eternity it dwindles into a sand on the ocean's shore: and then what an awful uncertainty rests upon it, for we "know not what shall be on the morrow." How inconsistent then is the conduct of that parent, who trains up his child solely for time, and neglects to instil that instruction which would prepare it for eternity. O, parent! guardian! think of this. Let not worldly ambition overcome you so much, as to leave you inattentive to the instruction of your children in the ways of salvation. You are desirous that they be early taught the facts and truths of science; and are you so blind, so hardened to the world as to keep them in ignorance of their nature and accountability to God? You wish that they love, honor and obey their earthly parents, and should not emotions of love and gratitude, fear and reverence ascend from their breasts to the Almighty, their eternal Sovereign and Redeemer? Ah! the case is too plain to admit of a doubt. The religious education of children, both in private and public, is a duty incumbent upon every parent and guardian; nay, upon every member of society. What season is more fit; what time of life so well adapted for religious education, as when the mind just begins to expand and unfold itself to nature. What a precious moment for the inculcation of a knowledge of a divine and mighty power, when the child first inquires, who made the sun, or the mountains, or the trees, or the rivers. How easy to explain their dependence on God, accustomed as they are to derive every thing from their parents. Their hearts not having yet been touched by the withering influence of sinful companions, they can more easily be taught to look up unto their Benefactor as their protector and guide; their only defence in times of danger and their only director amid the storms and trials of this turbulent life.

The loving kindness of God and his abhorence of sin can be made so clear to their minds by many a passing incident, and by explaining to them the works of nature as to leave a lasting impression. In the same manner can we explain Jehovah's abhorence of sin—sin, that brought sickness and death into the world; sin, that nailed the precious Saviour to the cross and in agony caused him to expire.

At a future time I propose to follow out this subject to a greater extent, and if through my feeble endeavors one parent could be prevailed upon to give its child a *regular course of religious education*, I shall have great cause to be thankful.

O. M. P.

THE CHURCHMAN.

SATURDAY, MAY 10, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

Bishop Onderdonk proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Sunday after Ascension, May 11, Jamaica.

Other appointments for May and June:—

Whitsunday, May 18, P. M., All Saints' Church, New-York; Whitsun-Tuesday, May 20, Greenburgh; 21, Phillipsburgh; 22, Tuckahoe.

Trinity Sunday, May 25, St. John's Church, Brooklyn; Wednesday, May 28, St. Peter's Church, Albany; 29, St. Paul's Church, Albany; Saturday, 31, Hudson.

First Sunday after Trinity, June 1, Catskill; Tuesday, 3, Redhook; 4, Hyde Park; 5, Poughkeepsie; 6, Lithgow.

Second Sunday after Trinity, June 8, Wappinger's Creek, A. M., Fishkill, 4, P. M.; Tuesday, 10, Phillipstown; Festival of St. Barnabus, 11, Peekskill; 12, Singsing.

Fourth Sunday after Trinity, June 22, St. Mary's Church, New-York.

Bishop Brownell's Visitation.—The Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes in the Diocese of Connecticut, during the month of May; for the purpose of administering the holy rite of confirmation, and performing such other Episcopal offices as may be desired.

May 11—At Ridgefield; 13, Danbury, 3, P. M.; 14, Brookfield, 3, P. M.; 15, New-Milford, 3, P. M.; 16, Washington, 3, P. M.; 17, New-Preston, 11, A. M.

May 18—At Kent; 20, Salisbury, 3, P. M.; 21 and 22, Sharon.

N. B.—During the Bishop's visit to Norwalk, on the 7th and 8th of May, he will be happy to meet the Clergy of the county of Fairfield, in *convocation*, with such other clergy as may find it convenient to attend. During his visit to Sharon, on the 21st and 22d of May, a similar *convocation* of the Clergy of Litchfield county will be held.

To Correspondents.—The two favors of Φιλαρχαιος are received. We shall endeavor to gratify the wishes of "B." on fairs, in our next.

We regret that "A Member of the Church of the Nativity" was too late for this week.

Ecclesiastical History.—The history of the Church presents a dark picture. We have heard of one who was made an infidel by reading Mosheim; and no wonder, for of all histories, Mosheim's is, in some respects, the worst. But the picture, at best, is gloomy. All, even those who believe the least, have truth enough, if they would but follow it, to be led on "from faith to faith," and thus rendered good and useful in this world, and happy in the prospect of a better. But when we look for the records of progressive worth, of pure devotion and active benevolence, we are sadly disappointed. We see man arrayed against man, sect against sect, nation against nation. We read of fierce disputes, of rancorous heresies, and even of bloody wars. We behold the display of vindictive passions rather than of mild virtues; and seem to have a history of error and corruption, rather than of truth and righteousness. True we are told (and most justly told) that this proves the depravity of men. But prove what it may, we cannot help asking ourselves at times, with mournful emphasis and with painful misgiving, is this the history of Christianity?

No; it is not the history of Christianity. There is one consideration which rescues her from the imputation, and throws light on the gloomy scene. It is the province of history, at least, it hitherto has been, to record only remarkable events, and to sketch the character and narrate the actions of those who, from their prominence on the theatre of life, are esteemed the *great men* of their age. It is these fancied great men who, in the towering pride of human wisdom, and with their imposing array of book-learning, devise ingenious theories of their own, torture the Scriptures to their support, and use all their talents and eloquence to make proselytes from among the people, it is these whom history exhibits to our view; and it is on them and their theories that we must charge the folly, the guilt and the misery, that darken its page. But Christianity was not given to feed the pride and arrogance of noisy polemics. *To the poor the Gospel is preached. Blessed are the poor in heart, for they shall see* God. *Blessed are they that hunger and thirst for righteousness, for they shall be filled.* It is those who feel the insufficiency of human learning to guide them to the truth; who know their spiritual wants, and with honest simplicity approach the heavenly Teacher to receive his instructions, and who are willing to suspend their faith where he ceases to teach; it is those to whom Christianity is given, and to whom its blessings are promised. The Bible has indeed been an apple of discord. But they for whom it was intended have received it in peace and joy; and, for the most part, we hear of them no more; while history makes it a business to record the clamors and quarrels of rival and unworthy claimants. But could we lift the curtain of human life precisely where history drops it, and instead of beholding the blazoned actions of the great, who are bustling in public life, survey the humble who have lived in retirement, a far different scene would be disclosed. We should find that Christianity had worked its way to the bosoms of millions whose names, though not registered in the chronicles of earthly glory, are written in the book of life. We should find that it had come home to the hearts and consciences of thousands, in every age, and known by every name, to humble them before God, to call forth the confession of penitence and the prayer of faith, to guide them in perplexity, and to console them in sorrow. Here, then, and not in the tomes of the learned, are we to look for the history of Christianity. We shall find it in the private life of myriads of every age, whose dearest ties have been cemented by her sacred laws, whose domestic intercourse has been sweetened by her heavenly spirit, whose wounded hearts have been healed by her consoling truths, and whose unobtrusive acts of secret devotion have ascended as grateful incense to heaven.

Protracted Meetings.—No one, who does not intend to pervert our language, can misunderstand what we mean by Protracted Meetings. A Church, which provides for her members an order of Daily Morning and Evening Prayer, and thus contemplates the assembling of the people daily for the purposes of public worship, can never be justly accused of discouraging religious meetings, however frequent. But a "protracted meeting," as the phrase is currently used, is something very different from a meeting on several consecutive days for purposes of social worship and religious edification. It is a preconcerted attempt to produce, by extraordinary efforts, in a particular place, a sudden, violent, and transient excitement of religious feelings. Hence, "protracted meetings" are totally repugnant to the genius of our Church, and are connected with measures and doctrines which she strongly disapproves. We wish this fact to be known for the credit of the Church, and of orthodox Christianity—for these protracted meetings are bringing disgrace upon the Gospel. And so far from making this declaration on party grounds, we venture to say—and challenge contradiction to the statement—that the views which we express are substantially those of the Church at large. We know not how else to repel the obloquy that is brought on the cause of truth by the folly and the error, the blasphemy and fanaticism of protracted meetings, than by saying that our Church totally discountenances and disowns them. This is the summary answer which we give to Romanists and Unitarians and other opponents who are perpetually throwing in our teeth the scandalous scenes which are enacted at these Four-day or Twenty-day Meetings. We say in a word, that they are inconsistent in their design, (which is to produce temporary excitement,) in their measures and their doctrines, alike with the Gospel and the genius of the Protestant Episcopal Church. The meetings in the Eastern Diocese, to which we are sometimes referred as evidence that the system we are opposing finds favor in our Church, are of a far different character. They are held by a convocation of clergy (acting with their Bishop) who meet in rotation in their different parishes, and are as free from preconcerted stratagems and human machinery as they are from false doctrine. They are meetings to which no sober Christian can except, and of which every zealous Christian must approve. They are prolonged for two or more days—and this is all the resemblance they have, or, while in connexion with the Episcopal Church, possibly can have to the modern "Protracted Meetings."

But do we say that Protracted Meetings do no good? This were about as sensible as the arguments of Mr. A. and Mr. Z. in their favor, who cannot find it in their heart to oppose such meetings, because *they* were awakened at them! There is nothing in this world so good as not to cause some harm, and nothing so evil as not to be the instrument of some good. The true question is whether on the whole or in the long run, they do most harm or good? And in the case of these meetings we believe that the evil so far predominates as to make them a proper object of hostility. The feverish excitements which they produce, and the exhaustion and desolation by which they are followed, retard the revival of religion, and the ultimate prevalence of the Gospel. The fact that they do some good, while on the whole they are productive of more evil, gives them a hold on weak minds and timid consciences, and thus renders them more dangerous, and more deserving of the neglect of intelligent Christians. In matters both of faith and practice, the generality fancy it safer to embrace too much than too little—hence, the rise of the worship of saints and images, of monachism, purgatory and transubstantiation. All these deformities had some truth, and did some good, and the timid policy that for this reason shrunk from opposing them is responsible for the degrading superstition which they brought upon the Church. And these protracted meetings, with all their accompanying "measures," are hurrying us on to the extreme of fanaticism as surely and much more rapidly than the devices of popery led to the extreme of superstition.

But while we admit that Protracted Meetings do some good, we deny that they accomplish a tenth or hundredth part as much as their friends ascribe to them. Indeed it is a painful duty on this subject, not only to doubt, but to disbelieve, the exaggerated accounts of them, which are obtruded on the public. And by the by, this ostentatious display is another very good argument against them. If they were really works of grace there would be none of that ambition to blazon them abroad, and trick them off in all the boast of bombastic and emulous description. In the history of apostolic labors we have a simple statement of results. The conversion of three thousand is mentioned in a single verse. But now, if twenty men, women, or children are brought to "commit" themselves by the travail of twenty ministers for twenty days, we have it paraded in a score newspapers, in a style of mawkish and overstrained hyperbole. We say again, we do not believe these exaggerated statements. We believe that the predominant good which is claimed for these Protracted Meetings, can never result from the machinery which is set to work. And it happens occasionally, we have a counter statement, something like the following—

> "We lately saw it stated in a letter from an intelligent and pious man at Buffalo, dated about a month back, that though Mr. Burchard and his friends claimed as the result of a recent protracted meeting there, that there were 600 converts, yet with all the persuasion that could be used upon men, women, and children, only 120 could be induced to join the Church; and where the other 480 were, no mortal could divine;"

which is enough to spoil a column of ostentatious description, and throw a score of the Mucklewraths of their day in the vocative.

The reader, perhaps, thinks that we are too severe and reckless of sacred things. We respect his amiable timidity, and shall probably fare still worse in his estimation, when he shall have perused the following account of an interesting state of religion at Cleaveland, Ohio, which, in common with many similar ones, is now going the rounds of the religious papers, from the New-York Evangelist:

> "The last few weeks have been a season of more than ordinary interest to this young, but flourishing branch of Zion. Their house of worship has been completed, and on the 26th of February, was dedicated to the FATHER, the SON, and the HOLY GHOST.
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> "On the evening of the same day the exercises of a protracted meeting were commenced, which continued nineteen days. The meetings were characterized by fixedness of attention and deep solemnity. The brethren of the Church were active in the discharge of those duties which appropriately belong to laymen, in connexion with ministers of the Gospel. Female prayer-meetings were well sustained, and attended with the happiest results. The preaching was emphatically doctrinal. Religion was presented to the people as a practical concern, and its doctrines as instructions to teach men what they must do to be saved, and where lies their strength to do the will of GOD, as subjects of his moral government."

Who so graceless as not to be thankful for this "outpouring of the Spirit" in Cleaveland? Now it so happens, that we have another version of the state of things at Cleaveland, as well as at Buffalo. The Journal and Telegraph, a Presbyterian paper of high respectability at Albany, gives us an account of the Protracted Meeting at Cleaveland, which was "furnished by an eye and ear witness," of whom the Telegraph says, that he "is a gentleman well known to us, and of a truly excellent character; that he took notes of what occurred at the meetings of which he has given an account; and that if his statements are called in question from any responsible source, he has authorized us to give his name to the public." We have not room for the whole of this account, but we will insert enough of it to form a running commentary on the text in the New-York Evangelist. The "doctrinal preaching" of the Protracted Meeting, the manner in which it made religion a "practical concern," and taught men "where lies their strength as subjects of the moral government of GOD," are duly explained and illustrated.

But before the reader proceeds it is fair to apprize him of the penalty he incurs of disapproving of "Protracted Meetings." Be he clergyman or layman, he will be put down for an unconverted man. The New-York Evangelist has given the watch-word:

> "*Essex Co., N. Y.*—A friend, writing to the editor, says: 'A Protracted Meeting commences to-day at Clintonville, where brother Read *was* the minister, but brother Shedd is now laboring. He was opposed to the meeting, but the Church were determined to have one. We hope it will issue in his *conversion*.'"

And now, if he has no fears, he may hear the other side of the meeting at Cleaveland.

> Previous to the meeting in Cleaveland, notice was circulated in the village that on a specified day the LORD would make a visit there. The meetings were prefaced by several sermons upon new measures. With a mistaken zeal, the Rev. Mr. K. addressed persons in the streets; meeting a lady who was an entire stranger to himself, coming from a store, he began rudely to question her respecting her own religious feelings.
>
> Many a Christian heart was pained at the familiarity with which the Deity was addressed. What must have been the feelings of an angel from heaven had such a one been present—who when he approaches the Majesty of heaven veils his face and is filled with awe—to see a feeble worm of the dust come before the King of kings with a familiarity with which he would not dare to address an earthly superior? In one of the prayer meetings Mr. K. prayed in this manner: "LORD! bless Dr. Long! we thank thee he is willing to come and be prayed for. Bless Brother Lewis and his family; and LORD bless the young man in Brother Potwine's store, who is represented as in a dangerous situation! * * * * and LORD we think of others whom we would bring before thee, but it is time our meeting should close!"
>
> During his sermon one evening the Rev. Mr. K. represented Satan as entering one door of the house and JESUS CHRIST the other: Satan had a book in his possession which he carried about to the individuals of the congregation and addressed them in this way; "Here, Sir, I have your name;" and to another, "I have *your* name, Sir." Afterward JESUS CHRIST is represented with a smaller book, which Mr. K. shows to the audience—and going around to the same individuals; "Here, Sir, I have your grandfather's name, and your grandmother's, and the name of your mother who is in heaven;—here is a space for your name. And before placing your name in my book, you must go to Satan and take your name from his book. I can't do it. GOD won't do it. The angels of heaven can't do it. You only can do it. I can give you permission to go and take the book from Satan's hand and erase your name, and then come and place your name on my book." "Strange," said he on another occasion, "that these poor sinners do not see the devil sitting in the same slip with themselves, and right next to them, and whispering to them to put off thinking of the subject."
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> On another occasion the Rev. Mr. K. remarked, "If you choose, you can change your seats in his house, or you can rise from your seats, so *if you choose, you can expel any feeling or affection this moment from your mind.*" This was made the subject of much remark and discussion. Is it not very far from the truth to say that the affections of the mind are as subject to the control of the will, as the actions of the body? Can grief—can joy—can hope or despair be torn at once from the mind, and by our willing it?
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> It was considered of the most vital consequence, that persons should come upon the anxious seats.—It was urged, and after many had taken their places, they were still requested to come forward. "Come! More come! Make room for more!" A clergyman who was present at a prayer meeting, informed the writer that he heard it explicitly stated that there was only one way in which sinners in Cleaveland could come to CHRIST, which was by coming upon the anxious seats. The Rev. Mr. K. gave out the first two verses of the 77th hymn in Nettleton's collection, commencing "Come humble sinner, in whose breast, &c." to be sung while the anxious were taking their places. When it was done as he requested, as more seemed disposed to "come forward," he requested that the remaining verses might be sung, repeating with particular emphasis:
>
> "I can but perish if I go, I am resolved to try;
> *For if I stay away I know I shall for ever die.*"
>
> Every one present understood that direct reference was had in the last lines to coming upon the anxious seats; and that if one stayed away from those, he was to die for ever.
>
> Another division was made in the congregation; all Christians and those who were desirous of becoming such, were requested to rise. Many professors kept their seats, but it exposed them to such brutal and barbarous insult, that they chose to stay away.—Could I control my patience sufficiently, I would relate an instance of the kind, which occurred in the case of a very excellent and exemplary lady who adorns the doctrines of GOD her Saviour, and by the cheerful loveliness of her piety, recommends religion to all who know her. The lady was grossly insulted, and for keeping her seat, when Christians were requested to rise.

CATHOLIC, ROMANIST, &c.—In replying to our queries respecting these names, the Herald says:

> "If it were a question, whether we should be allowed to adopt the title of *Catholic* as a new name, there might, perhaps, be some ground for discussing the propriety of acknowledging it."

Now, we think, this is, in effect, giving up the point. At the time of the Reformation the Church was thrown into a new position, and it was necessary to adopt new names. *Catholic* is co-extensive in its meaning with *Christian*, and it is just about as proper for Protestants to appropriate one term to the Church of Rome as the other. We do not withhold from this Church the term *Catholic*; we only refuse to concede it as a *distinctive* appellation.

The Herald argues that *Catholic* may be used by Protestants in the same way that *Orthodox* is by Unitarians, without acknowledging the claims of those to whom the term is appropriated. To this we have several answers. 1. *Catholic* is more definite in its meaning than *Orthodox*; 2. Its application to those of a particular creed is not justified by usage, as Orthodox is; and lastly, on the same principle that we refuse to call the Romanists Catholics, we would, were we Unitarians, refuse to call Trinitarians *Orthodox*.

It is but justice to the Herald to add the following:

> "We quote the sentiments of a Protestant divine, the Rev. Mr. Nightingale, as the prevailing and settled conviction of even the Protestant community on this subject:—'These reproachful epithets (says he) are no longer applied to them by any gentleman or scholar . . . . This term Papist is reproachful; conveys an erroneous idea—keeps alive dishonorable prejudice—and ought to be abolished; nor will I believe that man sincerely friendly to Christian liberty who persists in the use of it.'"—*Nightingale's Portraiture*, p. 14.

Now, if Mr. N.'s sentiments were "the prevailing and settled conviction of the Protestant community on this subject," we would never use the faulted words again. But so far is this from being the case that the terms Romanism and Romanist, Popery and Papist, are applied to the faith and members of the Church of Rome by the gravest authors in our language, and under circumstances in which no reproach could have been *intended*, however much the words might unavoidably give.

The Herald refers us to Mr. Nightingale, but why not suffer us to follow our standard authorities. Johnson tells us that *Catholicism* means "adherence to the Catholic Church," and that the *Catholic* Church is "the Church of JESUS CHRIST," so called, "because it extends throughout the world." It is not then good English, it is not using words in their right sense, to restrict Catholicism and Catholic to the Church of Rome. The same authority tells us that Popery means "the religion of the Church of Rome;" and no intimation is given that either *Popery* or *Popish* is used for the purpose of expressing ridicule or reproach. Must Protestants give up their dictionaries as well as their histories, and look to Rome for new ones? This is a point of some importance. The same courtesy ought to prevail in writing as in personal intercourse. Bad names are an injury to the persons who use them. But we must distinguish (and the distinction reconciles the "contradiction" of which the Herald complains) between words which are *intended* to be terms of reproach, and those which unavoidably become so from the character or other peculiarities of those to whom they are applied. Such, we apprehend, is the difficulty with the words Romanist and Papist, and we repeat our belief that if *Catholic* had been used in the same restricted sense it would have sounded just as harsh and offensive, in the ear of a Protestant, as either of the others.

In thinking of the subject the following queries have presented themselves, which we throw out, though they make more for the Herald's side than ours.

1. As to *Popery*. Does the termination *ery*—which from the Greek ηριον generally designates *a place*, as in the words *cemetery*, *bakery*, *brewery*, &c.—express contempt? There are a few words which seem to indicate this as *trumpery*, *flummery*, *mummery*, and perhaps others.

2. As to *Romish* and *Popish*. The termination *ish* is diminutive, as *whitish*, *blackish*, &c. Are diminutives, when applied to moral subjects, expressive of contempt?

Etymology, to be sure, is not decisive of the question—as the meaning of words must be settled by usage—but it throws some light. If the Herald has any further evidence on the subject, we promise to give it due consideration; and to discontinue the use of the words as soon as we are satisfied that Mr. N.'s opinion is correct.

THEOLOGICAL BOOKS.—The library of the late Rev. James Montgomery, D. D., is to be sold at public auction, on Wednesday, May 21st, by Baker and Mackey, No. 27 North Third-street, Philadelphia. It consists of about fifteen hundred volumes, which are said to be chiefly new, and all in good condition. Among other rare and valuable books we observe Poole's Synopsis, Warburton's Divine Legation, Bochart's Works entire, 3 vols. folio, Lightfoot's do., Stillingfleet's Origines Sacræ, and Calmet's Commentary, 17 vols. 4to. Most of the standard theological works, and a variety of miscellaneous works, are on the catalogue. The library has been selected with great judgment.

TRACT SOCIETY.—We are happy to see that a Tract Society, auxiliary to the Protestant Episcopal Tract Society of the Diocese, has been organized in St. Mark's Church, Hunt's Hollow. The Rev. Thomas Meachem is President.

GENERAL THEOLOGICAL SEMINARY.—A Catalogue of the Professors and Students has been published in a pamphlet form, with an account of the course of studies, societies, and other particulars of interest in regard to the Institution. The summary of the Students is—senior class, 13—middle class, 18—junior class, 34. Total, 65.

The Resurrection of JESUS CHRIST. *A Sermon, preached in Zion Church, Palmyra, on the morning of Easter*, 1834. By Rev. WILLIAM STAUNTON, Minister of said Church. Palmyra: Strong & Cuyler. 8vo. pp. 13. 1834.

MR. STAUNTON has chosen for his text, Micah ii. 13. The sermon was published at the solicitation of a committee of the congregation, and is "an interesting and instructive discourse."

INTELLIGENCE.

EPISCOPAL ACTS—*By Bishop Onderdonk, on Long Island.*—Monday, April 28, confirmed 14 in St. George's Church, Hallett's Cove.

Tuesday, 29th, confirmed 1 in St. James' Church, Newtown.

Wednesday, 30th, in St. George's Church, Flushing, in the morning, admitted to the Order of Deacons, Mr. J. W. Diller, one of the instructers in the Flushing Institute. Morning prayer was read, and the candidate presented, by the Rev. W. A. Muhlenberg, Principal of the Institute, and the sermon preached by the Bishop.

In the afternoon confirmed 19 in the same church.

Festival of St. Philip and St. James, Thursday, May 1, confirmed 14 in Zion Church, Little Neck.

Friday, 2d, confirmed 14 in Christ Church, Cow Neck.

Saturday, 3d, consecrated St. Paul's Church, Glen Cove. Morning prayer read by Rev. Joseph F. Phillips, Rector of the church, sermon by the Bishop.

Fifth Sunday after Easter, May 4, in the afternoon, confirmed 1 in St. John's Church, Huntington.

ORDINATION.—On the fourth Sunday after Easter, April 27th, the Bishop of this Diocese held an ordination in Christ Church in this city, when the Rev. Aldert Smedes, jun., Deacon, the Assistant Minister of that church, was admitted to the holy Order of Priests. The morning prayer was read by the Rev. Bird Wilson, D. D., Professor in the General Theological Seminary; the sermon preached by the Bishop, and the candidate presented by the Rev. Thomas Lyell, D. D., the Rector of the Church. There was also present, and assisting at the laying on of hands, the Rev. Samuel H. Turner, D. D., Professor in the Theological Seminary.

In the afternoon of the same day, the Bishop confirmed eighteen persons in the Church of the Ascension in this city.

INSTITUTION.—The Rev. Addison Searle, late Chaplain of the Navy, and long a resident of Brooklyn, was instituted Rector of St. Paul's Church, in Detroit, on the 19th ult., by the Right Rev. Bishop McIlvaine, of Ohio. On the succeeding Sabbath the Bishop administered the rite of confirmation to twenty-eight persons.

Clerical Changes.—The Rev. Edward Y. Higbee, at present Rector of the Protestant Episcopal Church, Havre de Grace, Maryland, has accepted an invitation to take charge of Trinity Church, Washington City, in the month of October next.

The Rev. David Butler, D. D., has resigned the Rectorship of St. Paul's Church, Troy, N. Y

St. Paul's Church, Camden, N. J.—It gives us pleasure to learn that an Episcopal Church is about to be erected in Camden, by the congregation under the charge of the Rev. Samuel Starr. We are indebted to the kindness of a friend for the following account of the services on the occasion of laying the corner-stone.

This ceremony was performed on Thursday last, the 22d ult., with appropriate religious services, by the Right Reverend the Bishop of the diocese, in the presence of the Right Rev. Bishop White, several of the clergy of Pennsylvania and New-Jersey, and a large concourse of the parishioners and others. The devotions suitable to the occasion were offered by Bishop Doane, who also delivered an address, in which the *functions and characteristics of the Church* were set forth, and the resulting *responsibilities* urged upon her members. He then proceeded to lay the corner-stone, in which he was assisted by the venerable Bishop White; who also, after the doxology had been sung, pronounced the benediction.

The parish of St. Paul's Church, Camden, which was organized in March, 1830, was indebted for its origin and first nurture to the kind and generous attentions of several of the clergy of Philadelphia. It was not, however, until September, 1833, that it attained to vigorous existence. At this time, the Rev. Samuel Starr, deacon, was appointed, by the Bishop of the diocese, to the charge of St. Paul's, Camden, and St. Mary's, Colestown; and his faithful labors have been so blessed of the LORD, that while the ancient parish at the last-named place is more than renewing its youth, the little flock at Camden, increasing in numbers and in zeal, as we trust in knowledge and godliness, have determined, if the LORD will help them, to erect a house for his honor and worship. A convenient site has been purchased, and a Gothic edifice of stone, 43 feet by 65, is rapidly rising from its foundation. Having contributed to this work themselves, according to their ability, they have been generously aided by the Churchmen of Philadelphia. Intimately connected as Camden is with the neighboring city, the community of Christian interest will, it is hoped, be promptly manifested, and they that are strong, encourage and assist their weaker brethren. So shall brotherly love continue and abound to the honor and praise of GOD, that he who soweth and he who reapeth, may rejoice together.—*Episc. Rec.*

Missionary Intelligence.—The Missionary Record for May contains two interesting letters from our Missionaries at Athens, of the date of December 10th, 1833. The statements made in them with respect to the prosperity of the mission are peculiarly gratifying. Mrs. Hill writes that the schools contain more than *three hundred children in constant attendance.* We rejoice to find that among these the Missionaries find an encouraging field for the peculiar objects of Missionary labor. "Our Sunday services," it is said, "are becoming more and more interesting; *the holy Scriptures are daily taught in our schools, and none who remain with us any length of time can say that they have not heard 'of sin, of righteousness, and of judgment' to come.*" Without the prominence thus given to the inculcation of the Scriptures we should consider the system of school instruction, however important, as altogether foreign from the province of a missionary of CHRIST— with this characteristic running broadly and prominently through it, we consider it as a providential provision in aid of missionary labor, which ought on no consideration to be neglected. All experience in missions has taught, that the hope of usefulness is chiefly *among the young*. Assemble them in schools, *preach to them the Gospel plainly and faithfully*, and we most effectually sow the seed from which future harvests may, under the blessing of GOD, be expected.

The Record for the present month, contains also intelligence from Ohio, Tennessee, and Illinois, and a number of interesting miscellaneous articles which our limits do not permit us to specify. The Treasurer's receipts for the month, ending April 23d, including $200 from the American Tract Society, for tract operations at Green Bay, amount to $2056 05.—*Ibid.*

Bible Associations in France.—It is stated in a French paper that a new plan of associations for circulating the Scriptures has been adopted in France. A few individuals, say five or six, form themselves into a society, the funds of which are formed by the contribution of a few francs from each member. The sum thus collected is expended in copies of the Scriptures in sufficient number to allow each member to have at least one Bible and four New Testaments. The object of the association is, that such member may sell every week if possible, *at cost price*, one copy of the Bible and one of the New Testament. The society meets once a month, to learn what has been done, to pray for the blessing of GOD upon those to whom they have imparted the Bible, and to make such new purchases of books as may be necessary.

Three associations of this character, auxiliary to the French and Foreign Bible Society, have been formed in Paris.—*Ibid.*

SUMMARY.

Reformed Temperance Society.—As we are "friendly to the cause of Temperance," we think ourselves called upon to publish the following, which we find in the State Journal.

Middlesex, 8th April, 1834.

Agreeable to previous notice, the friends of the Reformed Temperance Society assembled at the school-house near David Hatch's, and organized by the appointment of Daniel Russel, Chairman. After hearing some spirited remarks from members present, the following resolutions were read and unanimously adopted.

Resolved, That we the members of the Reformed Temperance Society formed in Middlesex on March 20th, 1834, regard the temperate use of ardent spirits beneficial to community—that we will use all honorable means to promote the cause of said society.

Resolved, That we regard the course pursued by the leading members of the cold water and entire abstinence society to be for their own aggrandizement to influence our elections, and bind the freemen under the yoke of bondage and tyranny.

Resolved, That we regard the new license law enacted last fall by our Legislature, to be anti-Republican, unconstitutional and oppressive in the extreme, suited only for the cold water entire abstinence society and aristocratic notions.

Resolved, That we regard the practice pursued by those who profess to be ministers of the Gospel, by proclaiming on the Sabbath from the pulpit an entire abstinence from spirituous liquors, to be contrary from the Scriptures and not warranted by the teachings of our Saviour.

Resolved, That we regard the statements made in this place by the gentlemen from Montpelier void of truth, and will not bear the test of reason and sound judgment.

Resolved, That Liberty should be the watchword of the friends of the Reformed Temperance Society, determined with the blessing of heaven never to give over so long as the spirit of tyranny is striving to blast the happiness of independence.

Resolved, That we regard our liberty and independence too dearly bought by the blood of our forefathers to be sacrificed at the shrine of selfish ambition, that we will ever maintain and defend it, so long as the blood of freedom runs in our veins.

Resolved, That the proceedings of this meeting be signed by the chairman, and published in the *Vermont Patriot*, and *other papers friendly to the cause of temperance.* DANIEL RUSSEL, *Chairman.*

The Journal asks, "Will not some of our good friends send us the form of their *pledge?* We want to see whether or not they expel their members for putting too much *water* in their *brandy!*" We question whether the Journal does right to make fun of them in that fashion. The members of the society seem to be in a comparatively hopeful way, for which all ought to be thankful. They are already so far "Reformed," as to be content with the *temperate* use of "ardent spirits;" or at least, so far that they do not *now* justify the *intemperate* use. We hope that they will go on in their career of reformation, as long as there remains any room for improvement.—*Ver. Chron.*

There are at present in Spain 774 Latin schools, with over 26,000 pupils—near 10,000 other boys' schools with 350,000 pupils—and 3000 girls' schools with 120,000 scholars—exclusive of her great universities. And yet her whole population is not 14 millions!

NOTICE.

COPIES of the first Annual Report of *The Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church of the City of New-York*, have been left at the Press Buildings for distribution. Those persons, particularly the young men of the City, who have not yet received copies, are requested to call and obtain them.

SUNDAY SCHOOL VISITER.

IT is important that it be soon known, whether this periodical can be sustained. Persons who take an interest in the measure, are respectfully requested to report with as little delay as possible, their success in procuring subscribers.

F. H. CUMING, *Agent.*

CHURCHMAN'S ALMANAC
For 1835.

THIS repository of information on *the present state of the Church and her various institutions*, will be published at the Protestant Episcopal Press early in July, and for which orders are respectfully solicited.

Beside the usual calendar pages, and statistical tables similar to those contained in the last almanac, arrangements have been made to furnish, in this number, much other matter, which, it is believed, will warrant even an increased patronage. The amount of Church intelligence comprised in a sheet of 36 pages duodecimo, the neat manner in which the work is printed, and the very low price at which it is offered for sale, render it particularly appropriate for general circulation, as an interesting family magazine and an instructive tract.

☞ THE TERMS are! Four Dollars per hundred copies.

Persons ordering fifteen hundred copies for any one diocese or district of country shall, if they wish it, be furnished with the *astronomical and other calculations*, (concerning eclipses, the moon's changes, the rising and setting of the sun, and the equation of time,) adapted to the latitude and longitude of *any place designated* by the persons giving the order. Items of *local information* also, in regard to the Church in such diocese or district of country, shall be given, if the requisite documents for collecting the information be furnished in time.

New-York, May 6, 1834.

Calendar.

MAY.

11.—Sunday after Ascension.
18.—Whitsunday.
19.—Monday in Whitsun-Week.
20.—Tuesday in Whitsun-Week.
21, 23, 24.—Ember Days.
25.—Trinity Sunday.

JUNE.

1.—1st Sunday after Trinity.
8.—2d Sunday after Trinity.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report of the 30th April, viz.

From Trinity Church, Centrefield, Ontaria county, N. Y., by the hands of Mr. John Foskit, *seven dollars.*

From Christ Church, Hudson, N. Y., by their Rector, the Rev. Wm. D. Cairns, *twelve dollars and fifty-three cents*, collected at three monthly meetings in that Church, and appropriated as follows:—For domestic purposes, $6; for foreign missions, $6 53.

From Mrs. Charles Knapp, of New-Berlin, Chenango county, N. Y., *five dollars* for the Green Bay, and *five dollars* for the Greek Mission.

JAMES SWORDS, *Agent, &c.*

May 7, 1834.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Missionary Disposable Fund.*	
May 1.	Received from the Association of Calvary Church, Homer, Cortlandt Co.,	$11 00
	Received from the Association of McLean, Tompkins Co.,	00 75
" 5.	Received of the Female Relief Society of All Saints' Church, New-York,	30 00
" 6.	Received the Monthly Contribution of the Family Mite Box,	4 14
		$45 89
	General Disposable Fund.	
May 6.	Received a Collection made in St. James' Church, Skaneateles, Onondago Co.,	$6 00
" 7.	Received of the Sunday School of St. Andrew's Church, New-Berlin, Chenango Co.,	7 39
		$13 39
	Education Fund.	
May 1.	Received of the Association of Calvary Church, Homer, Cortlandt Co.,	11 00
	Received of the Protestant Episcopal Association of McLean, Tompkins Co.,	00 75
		$11 75

Permanent Fund.

May 5. Received of Mrs. Susanna Whiteside of Mayville, Chataque Co., a Certificate of Geneva College, for twenty years' Education, free of College Fees.

BENJAMIN M. BROWN, *Treasurer,*
May 7, 1834. Butchers' and Drovers' Bank.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society has great pleasure in acknowledging the receipt of the following sums, viz.

1834.		
April 30.	From the Association of Calvary Church, Homer, for the Promotion of Christianity, by the hands of the Rev. Henry Gregory,	$3 50
" "	From the Protestant Episcopal Association, Mc Lean, Tompkins county, by the hands of the Rev. Henry Gregory,	50
May 3.	From a collection made in St. Andrew's Church, Harlæm, on Sunday, 27th April, by the Rev. A. B. Hart,	10 25
" "	From a collection made in St. Paul's Chapel yesterday, by the Rev. Henry Anthon, D. D.,	82 66
" 6.	From Rev. W. D. Cairns, proportion of three monthly collections for Missionary purposes, made in Christ Church, Hudson,	1 85
" 7.	From a collection made in St. Peter's Chapel, on Sunday, 23d March, by the Rev. B. I. Haight,	7 00
" "	From the newly organized Protestant Episcopal Tract Society of St. Mark's Church, Hunt's Hollow, accompanied by their constitution, by the hands of Mr. Sanford Hans,	6 00
		$111 76

A donation from Wm. E. Dunscomb, Esq. of a certificate of Stock from the Trustees of the New-York Protestant Episcopal Press, value $50, leaving an interest of 6 per cent. per annum.

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber, as Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, acknowledges the receipt of the following sums:—

April 28.	From an association of four clergymen of Rhode-Island, by C. F. Harris,	$8 00
	From Rev. —— Cook, of Rhode-Island, by C. F. Harris,	3 00
May 7.	Rev. W. D. Cairns, the proportion of three months' collections for missionary purposes, made in Christ Church, Hudson, N. Y.	6 55
		$17 55
	Also, from W. C. Dunscomb, Esq., one half of a certificate of stock, for $100, as a loan to the New-York Prot. Episc. Press, at an interest of 6 per cent. per annum, being of the value of	$50 00

CHARLES H. ROACH, *Treasurer,*
No. 4 Cedar street.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:—

Toward erecting the Church of the Epiphany in Stanton-street—		
From Isaac Lawrence, by the Rev. Lot Jones,		$50 00
By the Committee of the Church of the Ascension—		
From Robt. L. Patterson,	$25 00	
" Jonathan Little,	25 00	
" A Friend,	20 00	
" J. Torrey,	3 00	
		73 00
" A Parishioner of Trinity Church, to constitute the Rev. Wm. R. Whittingham a Patron of the Society,		100 00
By the Committee of Grace Church—		
From Gold Hoyt,		50 00
For the Disposable Fund.		
From Wm. Stebbins, the amount of the last Quarterly Collection and the Weekly Collections in April, at the Church of the Holy Evangelists,		111 69
" D. W. Townsend's balance of the Collections at the Church of the Epiphany, for the quarter ending 30th April,		39 74
		$424 43

LEWIS PHILLIPS, *Treasurer,*
54, Wall-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *five dollars*, as a donation from Mrs. Charles Knapp, of New-Berlin, N. Y. Also, of *thirteen dollars and twenty-nine cents* from Christ Church, Hudson.

FLOYD SMITH,
May 7, 1834. No. 12 Maiden-lane.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 8th, from the following persons, viz.:—

Rev. R. B. Van Kleeck, *with remit.*—C. C. Lathrop—D. Baldwin—Marshall and Browne—G. King—A. C. Morgan—Wm. Sherwood, jun.—Thos. Robins—Rev. G. Weller—Silas Eddy—Postmaster, Norwalk—Postmaster, Hartford, 3—Postmaster, Newbern—J. F. Huntington—George, Latimer and Co.

Received by the General Protestant Episcopal Sunday School Union.

St. Paul's Church Sunday School, Big Flats, N. Y.—S. Babcock, New-Haven—George, Latimer and Co., Philadelphia.

NEW SUNDAY SCHOOL BOOKS.

Just published and for sale at the Depository of the General Protestant Episcopal Sunday School Union,—

The Translation of Elijah.
Remembrances of Scotland.

In Press and *soon* to be published,

The Morning Improved.
Companion to the Bible, with *Questions*, adapting it to Sunday School and Bible Classes, and all Seminaries of Learning where any attention is paid to sacred studies.

TO LET,

PEW No. 45, in the south aisle of St. Paul's Chapel. Inquire of WM. A. HARDENBROOK, 406 Hudson-street.
April 26, 1834. tf.

From the Standard.

Life.

Life is a *little spring*, that leaps
Out from its mother, earth,—
Freely its way it onward keeps
From the spot which gave it birth.

Life is a *babbling brook*, that sports
Its meandering way along;
The sun, and now the shade, it courts,
Still murmuring forth its song.

Life is a *gentle stream*, whose flow
Waters the verdant mead;
The flowerets there luxuriant grow,
And afar their fragrance shed.

Life is a *river*, strong and free,
Rushing along the plain;
Hurrying onward to the sea,
Ne'er to return again.

Life is the *peaceful ocean's* tide;
'T is the ocean roused to wrath;
Now rage its billows, wild and wide,
Now sink in the calm of death.

Life is that haven safe, at last,
Secure within the veil,
Where Faith hath *now* her anchor cast
On Him that cannot fail. L'H.

Cincinnati.

DOCTRINAL.

From the Protestant Episcopalian for May and June, 1832.

REGENERATION:

BY H. U. O.

APPENDIX.

(*Concluded from page* 649.)

V. *Regeneration synonymous with Renovation or New Creation.*

We introduce this topic with a quotation from Dr. Jarvis—'A distinction has of late years been made by many able divines between the terms regeneration and renovation; but it deserves to be seriously considered whether this distinction is well founded; and whether it is not likely to produce the same confusion of thoughts, and the same interminable disputes, which have arisen from the opposite limitation of the new birth, to the incipient sanctification of the soul.'

It was suggested, in the essay, that as our natural birth is our only literal creation, the two were equivalent, and that therefore our new birth and new creation must be equivalent also: and we think this argument settles the point before us, as far as it can be decided by obvious reason or propriety. But custom, not always reason, is the law of language, and we shall therefore examine how custom or use determines the question.

In the epistle of Barnabas is a passage, of which we have quoted part already—'Seeing therefore he has *renewed* ανακαινισας us by the remission of our sins, he has put us into a new frame, that we should have souls like those of children,' &c.* 'Renewing' means here baptism, which is the sacramental 'remission of sins;' and as baptism is so frequently, among the fathers, identified with regeneration, it follows that 'renewing' is used in this passage as synonymous with regeneration effected in that rite.

In his third quotation from Justin Martyr, Wall translates thus—'I will now declare to you also after what manner we being *made new* καινοποιηθεντες by Christ [*or baptized*] have dedicated ourselves to God'—adding, as we have before quoted, 'we bring them to some place where there is water; and they are *regenerated* by the same way of *regeneration* by which we were *regenerated*.' It appears sufficiently evident, that renewing, baptism, and regeneration, were held to be synonymous by Justin.

Referring to the passage (Heb. vi.) containing the expression, '*renew* them again unto repentance,' Athanasius says—'He declares that there is one *renovation* by baptism, not a second . . . . the baptized person is *renewed*, as *born again* by the grace of the Spirit.'† The words 'renewed' and 'born again' are here expressly made synonymous; and the 'renovation by baptism' is obviously the same as baptismal regeneration. In the opinion also of this father, the word 'renew' in the above passage of the epistle to the Hebrews has the same meaning; he refers it to baptism.

We have given, in our essay, two quotations, one from Gregory of Nyssa, the other from Augustin, showing regeneration and renovation to be synonymous in the moral sense—'We receive a salutary [new] *birth* by the *renovation* and change of our nature'—'the *renovation* after the image of God is not effected in a moment, like *that regeneration* in baptism, which is done in a moment.'

Renovation then, or new creation, may, like regeneration, be regarded as of two kinds, baptismal renovation, and moral renovation. The results we need not point out, further than to suggest, that a certain text may be read four ways with the same meaning—washing of regeneration, and renewing of the Holy Ghost—washing of renewing, and regeneration of the Holy Ghost—washing of regeneration, and regeneration of the Holy Ghost—washing of renewing, and renewing of the Holy Ghost.

By referring to Suicer's Thesaurus, evidence in great abundance will be found that these expressions are synonymous. The word Παλιγγενεσια, regeneration, he defines, 'to be *born again* or *renewed*.' Of the word Ανακαινισμος, renovation, he says, 'It is frequently used for baptism, which seals to us regeneration by the Spirit . . . . hence the laver of *regeneration* is called *renovation* by the laver.' Of the word Ανακαινιζειν he says, 'It means to *renew*; it is elegantly used for *regeneration*.' On Ανανεωσις—'It means *renovation*, restoration, *regeneration*.' On Αναπλασις—'Among ecclesiastical writers, it means *new formation*, *regeneration*, which is effected in baptism: or *simply* regeneration, which is effected by the Holy Ghost.' But we need not multiply quotations. It will be sufficient to add, with Dr. Jarvis, who first, we believe, among late writers, invited attention to this department of the subject of regeneration—this work contains 'full proof that the words resurrection, renovation, and regeneration, were, in a metaphorical sense, used anciently as convertible terms.'

'Hesychius explains Παλιγγενεσια regeneration, as meaning to be *born again* or *renewed*.'

'It will be found upon examination,' continues Dr. Jarvis, 'that such is the language of the oldest and best divines of the Church of England.' In proof of this we refer to Bishop Pearson, who says, 'Which *regeneration* is, as it were, a second *creation*, for we are God's workmanship, created in Christ Jesus unto good works . . . . and he alone who did create us out of nothing, can beget us again, and make us of the new creation.'‡ We refer also to Bishop Taylor—'The natural man cannot choose but do evil; but it is because he will do so; he is not born in the *second birth*, and *renewed* in the baptism of the Spirit'—again, 'So hath God also done in the *new creation*; all the world was concluded under sin, it was a corrupt mass, all mankind had corrupted themselves; but yet were capable of divine influences, and of a nobler form, producible in the *new birth*: here then God's Spirit moves upon the waters of a *divine birth*,' &c.:§ he speaks of baptismal new birth, and regards it as a new creation. Dr. Barrow speaks of 'that work which is styled the *regeneration, renovation*, vivification, *new creation*, resurrection of man.'* Archbishop Tillotson says, 'Sometimes the condition of the Gospel is expressed by . . . . repentance, conversion, *regeneration, renovation*, sanctification, the *new creature*, [or creation,] the new man.'† Bishop Bradford adverts to the 'true notion of *regeneration*, both when it is applied to baptism, and when it particularly denotes the *renewing* of the mind by the divine Spirit.' We need not multiply references.

The authority of the English reformer and martyr, Archbishop Cranmer, is to the same effect—'Whosoever cometh to that *water*, being of the age of discretion, must examine himself duly, lest if he come unworthily, (none otherwise than he would unto other common water,) he be not *renewed* in Christ, but instead of salvation receive his damnation.'‡ Baptism duly received and 'renewing' are here connected; and this makes the 'renewing' the same as regeneration.

Some of the above passages are built on the theory that a seed or first element of the moral and converting influences of the Spirit is deposited in us at baptism. That opinion we have disclaimed. Our object in making these extracts has been to show that renewing or new creation is synonymous with regeneration. And the chief, though not the only, bearing of this fact, as far as our essay and appendix are concerned, is on the proposition, that regeneration is a progressive change, capable of increase and repetition—we must be 'renewed or morally regenerated *day by day*'—and, when we fall into sin, we must, like David, beseech our Maker to '*create* or *again* regenerate in us a clean heart.'

Birth is used for literal creation, in at least one passage of Scripture—'Before the mountains were *brought forth*.' Creation also is used for literal birth—'He that *formed* thee from the womb'—and again, 'Thou sendest forth thy Spirit, they are *created*,' i. e. new generations are *born*. Literal birth and creation are made parallel—'This shall be written for the *generation* to come: and the people which shall be *created* shall praise the Lord.' So likewise are new birth and new creation set in parallelism—'Bring my *sons* from far, and my *daughters* from the ends of the earth; even every one that is called by my name: for I have *created* him for my glory, I have *formed* him, yea I have *made* him'—and again, 'Of the Rock that *begat* thee thou art unmindful, and hast forgotten God that *formed* thee.' (Ps. xc. 2. Isa. xliv. 24. Ps. civ. 30; cii. 18. Isa. xliii. 6, 7. Deut. xxxii. 18.) Such texts establish the present proposition.

This may be the proper place for remarking, that, as we do not expect the nomenclature in relation to the baptismal change of state and the moral change of character soon to become settled, we have no objection to the ordinary application of the term regeneration to the former, and renovation to the latter—it being understood that this is but an arbitrary use of words, designed only for common and popular use, and not to interfere with doctrinal reasonings. But, should the nomenclature now advocated, that of *baptismal* regeneration and *moral* regeneration, or any equivalent to it, prevail, one source of controversy will disappear.

VI. *The Theory of Two Regenerations applied to the Standards and Offices of the Protestant Episcopal Church.*

That the substance of this theory, a regeneration in baptism, insufficient for salvation without a change of the heart and affections, was held by the English reformers who framed our Standards and Offices, there can be no doubt. But it is questionable whether their views of the subject were precise, as they were appealed to on both sides in the late controversy in England. As various explanations are now given of the connexion of baptism with regeneration, so probably there were among them; and hence, it may not always be clear, that any particular explanation of these parts of our Prayer-book excludes all others. With this qualifying remark, we shall endeavor to show that our key fits them readily and without violence. The reader will please take his Prayer-book, and examine each passage as we proceed.

We turn first to the Articles, and begin with the 27th, on baptism. 'Baptism is not only a sign [*signum*] of profession . . . . . but it is also a sign [*signum*] of regeneration or new birth.' The word '*sign*' thus applied to the baptismal 'profession,' means obviously an absolute evidence of that profession, not a mere emblem of it. The same must that word signify, we think, as here applied to regeneration; and it hence follows that baptism is declared to be absolute evidence of a change which has that name, regeneration or new birth. Now, as baptism is *not* absolute evidence of the gift of grace to produce the holy change of character, as it is confessed that hypocrites, at least, receive in that rite no such deposite of the Spirit, the baptismal change must be something different. And this brings us to the baptismal regeneration we have described, the mere 'ingrafting into the Church,' as the Article immediately adds. It further declares, that by this sign, baptism, 'the *promises* of the forgiveness of sins, and of our *adoption* to be the *sons of* God by the Holy Ghost, are visibly signed and sealed.' Now, as was hinted in our essay, *that* regeneration, of the *actual* effecting of which baptism is absolute evidence, cannot be the same as the regeneration *promised* under the equivalent language 'adoption to be the sons of God by the Holy Ghost.' And this latter, the 'promised' regeneration, we regard as the progressive moral change we have illustrated.§ The influence of the Spirit to produce moral regeneration, and to regenerate more and more those whose regeneration has begun, is 'promised,' not peculiarly conferred, in that sacrament. Our doctrine is more than a key to this Article; it is here recognised, we think, as the very doctrine of the Church.

The 25th Article, in declaring that the sacraments have a 'wholesome effect in such only as worthily [*digne*] receive them,' means, as referring to baptism, not that the sacramental regeneration of which that rite is the 'sign,' or *absolute* evidence, may not then take place, but that the '*promised*' and other *contingent* benefits of the ordinance are withheld from the unworthy; these being suspended on the fulfilment of conditions; which conditions, repentance and faith, are not fulfilled till the unworthy person becomes truly religious.

The 9th Article declares that original sin, or the 'infection of nature doth remain, yea, [*etiam*,] in them that are regenerated;' which assertion is true of both the baptismally and the morally regenerate, but is most naturally interpreted of the latter. In a subsequent passage, it is declared, 'There is no condemnation for them that believe and are baptized,' that is, for the morally regenerate who are baptized—this rite being our covenant title to the pardon implied in the phrase 'no condemnation:' the Latin copy gives *renatis* for 'baptized,' but the translation is obviously correct; and the English is of equal authority.

The 15th Article says—'All we the rest (although [*etiam*] baptized and born again in Christ) yet offend in many things.' This assertion is true of those who are only baptismally regenerate; but it most naturally applies to those who are regenerate in both senses—even these 'offend in many things.'

The 16th Article, 'of sin after baptism,' contains two principal propositions. 1. 'Not every deadly sin willingly committed after baptism, is sin against the Holy Ghost and unpardonable.' 2. 'After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God (we may) arise again, and amend our lives.' The first proposition means, in effect, that the baptized do not renounce their baptism, its regenerations, its covenant title to pardon, by every wilful deadly sin. The second proposition may also have this meaning; but we prefer extending the signification of the phrases, 'received the Holy Ghost,' and 'grace given,' so as to include the moral regeneration of the baptized: the baptized, who also 'receive the Holy Ghost' in this sense, and thus have 'grace given' them, though they fall into sin, may yet arise and amend their lives, by the further 'grace of God' restoring their moral regeneration. And those are to be condemned, adds the Article, who say that the sinful acts of such persons are not sins; and those also who deny them forgiveness when they repent.

The 17th Article says, of those predestinated to life, that they are called, and obey the call, and are justified freely, and are 'made *sons* of God by *adoption*,' &c. This expression is susceptible of either interpretation—we may regard it as meaning, 'made sons of God by adoption' in baptism—or 'made sons of God by adoption' in the sense of moral regeneration. We prefer the latter.

We next proceed to the Catechism. Each catechumen is taught that in baptism he was made 'a child of God, and an inheritor of the kingdom of heaven,' and was 'called to a state of salvation:' this refers of course to only baptismal regeneration, the ecclesiastical change of 'state.' A sacrament is said, in another part of the Catechism, to be 'an outward and visible sign of an inward and spiritual grace *given* unto us.' This language has two constructions—'given' absolutely, and 'given' conditionally. In the Lord's supper, the inward and spiritual grace, the reception of the body and blood of Christ, is 'given' only conditionally, only to the 'faithful.' Of the inward and spiritual grace of baptism, however, no such limitation is mentioned; and we therefore regard the 'death unto sin' and the 'new birth unto righteousness,' of which that sacrament is 'a means and pledge,' as having the lower interpretation, and signifying only becoming baptismally regenerate. That such is the meaning of the words, will appear on referring to the thanksgiving after the baptism of infants, which recognises even infants as 'dead unto sin, and living unto righteousness:' this in a moral sense *they* cannot be; their death unto sin and new birth unto righteousness is only a translation from the world, which is the kingdom of 'sin,' to the kingdom of God, the Church, which is the kingdom of 'righteousness.' And what those words mean in the case of infants, they must mean in all cases, since nothing is said of more than one kind of grace as 'given' in baptism. In this sacrament it is declared by the Church that 'an *inward* and *spiritual grace* is given unto us.' Baptism confers a 'grace,' in conferring a title to all the blessings of the Christian covenant — it confers an 'inward grace,' in conferring it on the souls of men, for the soul, the entire person, is ecclesiastically regenerated in baptism—and it confers a 'spiritual grace,' because it is the Holy Spirit who, with human ministers as his agents, 'baptizes us into the one body,' the Church, and so bestows the grace of this ordinance.

In the Offices of Baptism, the repetition of our Lord's declaration to Nicodemus means of course what that declaration itself did—'None can enter the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost,' none can enter the heavenly Church, except he be both baptismally and morally regenerate. The next passage, however, 'baptized with water and the Holy Ghost' refers to baptismal regeneration only, since there is but 'one baptism.' The passage in the second prayer, 'receive remission of sins by spiritual regeneration,' is also to be understood of the baptismal change only; the 'remission of sins' being elsewhere called 'the *mystical* [or sacramental] washing away of sin.' In the third prayer, 'Give thy Holy Spirit . . . . . that he may be born again, and be made an heir of everlasting salvation,' alludes only to baptismal regeneration. With these petitions for the sacramental blessing are combined others 'for coming to the land of everlasting life,' for the 'everlasting benediction of the heavenly washing, and coming to the eternal kingdom.' The petition, that 'the old Adam may be so buried that the new man may be raised up,' refers to moral regeneration; but it is not implied that it actually takes place in baptism, any more than that 'all sinful affections die, and all things belonging to the Spirit live and grow,' in the performance of that rite: that petition is repeated afterward, in the case of infants, in the words, 'may crucify the old man.' In other passages, the baptized are declared to be 'regenerate,' 'regenerated with the Holy Spirit,' and 'received for God's own children by adoption,' or to be 'born again' and 'made the children of God'—all which phrases allude, of course, to baptismal regeneration only.

One of the exhortations at the time of administering the Holy Communion contains the expression, 'that he might make us the *children of* God, and exalt us to everlasting life.' The connexion of the words marked with the rest of the passage, and the fully declared requisites for worthily communing, decide, we think, that moral regeneration is here intended.

In the Confirmation service, there is an allusion to regeneration; and, as confirmation is the repetition of the baptismal vow, and the maturing of the baptismal standing, we refer it to baptismal regeneration only—'Hast vouchsafed to regenerate these thy servants with water and the Holy Ghost, and hast given unto them forgiveness of all their sins.' The language means, unquestionably, what is meant in the similar expressions that occur in the office for baptizing persons of riper years—the sacramental new birth, the sacramental forgiveness of sins.

In one other place allusion is made to regeneration, under that name—in the Collect for Christmas-day—and there also, we think, the baptismal sense must be given the words 'regenerate and made thy children by adoption and grace.' Moral regeneration is prayed for in the next clause, 'May daily be renewed by thy Holy Spirit.'

In the Collect for the Circumcision, moral regeneration is prayed for in the words, 'Grant us the *true circumcision* of the Spirit.' In that for Ash-Wednesday, the same is meant in the petition, '*Create* and *make* in us *new* and contrite hearts.' And in that for Easter-even, the prayer that 'by continual *mortifying* our corrupt affections, we may be *buried* with Christ' is to similar effect. All these expressions signify moral regeneration. And all these prayers recognise both its frequent repetition and its continual increase.

The Collect for the Sixth Sunday after the Epiphany has an expression, to which may be assigned either or all of the three meanings—regenerate in baptism, morally regenerate, regenerate in heavenly glory—'whose blessed Son was manifested that he might . . . . . . make us the sons of God, and heirs of eternal life.' The words may signify—the sons of God by the sacramental new birth, and heirs of eternal life by the consequent sacramental title—the sons of God by the change to a sanctified heart, and heirs having this 'earnest' of our eternal inheritance—the sons of God being the children of the resurrection, and heirs entering on the possession of eternal life. The Son of God was manifested for all these purposes, and either may be taken for the sense of this beautiful Collect. Nor do we perceive any objection to keeping the whole three interpretations in mind when offering it up: rightly understood, the language is thus rich and comprehensive, and will fully sustain this intermingled devotional effusion of pious thoughts. It resembles the petition, 'Thy kingdom come,' in the Lord's prayer—thy kingdom, the visible Church—thy kingdom in the heart—thy kingdom in eternity.

ΕΛΘΕΤΩ Η ΒΑΣΙΛΕΙΑ ΣΟΥ!

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* Barn. Epist. sect. 6. † Suicer on Ανακαινισις.
‡ Pearson on the Creed, p. 27.
§ Taylor's Serm. vol. iii. pp. 42, 303.

* Barrow, vol. ii. Serm. 34. † Tillotson, vol. ii. p. 325.
‡ J. Scott on Bapt. p. 182.
§ Should it be alleged, that this 'promised' regeneration means our resurrection and glorification in both soul and body—we reply that these are not, in any clear Scripture, ascribed to the Holy Ghost especially; and therefore the Article, in speaking of our becoming 'sons of God by the Holy Ghost,' does not probably refer to them, but rather to our new heart and new spirit, which *are* produced by his peculiar influences.

PRACTICAL.

ON DEATH.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.—*Ps.* xxiii. 4.

(*Concluded from p.* 652.)

We must not judge of the sentiments of men at the approach of death by their ordinary train of thought in the days of health and ease. Their views of moral conduct are then, too generally, superficial; slight excuses satisfy their minds, and the avocations of life prevent their attention from dwelling long on disagreeable subjects. But when altogether withdrawn from the affairs of the world, they are left to their own reflections on past conduct; with their spirits enfeebled by disease, and their minds impressed with the terrors of an invisible region; the most resolute are apt to despond, and even the virtuous are in danger of sinking under the remembrance of their errors and frailties. The trembling mind casts every where around an anxious exploring eye after any power that can uphold, any mercy that will shield and save it. And accordingly we see how eagerly every device has been embraced which superstition could invent in various countries, for quieting the alarms of the departing spirit.

Here appears the great importance of those discoveries which Christianity has made concerning the government of the universe. It displays the ensigns of grace and clemency. It reveals the Almighty not as a creator only and a judge, but as a compassionate parent, "who knows our frame, who remembers we are dust, who pities us as a father pitieth his children; and with whom there is forgiveness," that he may be loved as well as feared. These general views, however, of the divine administration would not have been sufficient to give full relief, if they had not been confirmed by certain decisive facts to which the mind can appeal amid all its doubts and fears. Two such facts the Gospel holds forth to us, particularly adapted to the situation of human nature in its greatest extremity; the atonement and the intercession of Christ. There is no sentiment more natural to men than this, that guilt must be expiated by suffering. All government is founded on the principle that public justice requires compensation for crimes; and all religions proceed upon the belief, that, in order to the pardon of the sinner, atonement must be made to the justice of heaven. Hence the endless variety of sacrifices, victims, and expiations which have filled the earth. The great sacrifice which our Redeemer offered for guilt, coincides with these natural sentiments of mankind in giving ease to the heart. It shows us the forfeit of guilt paid by a divine personage in our behalf; and allows us to look up to the Governor of the world, as merciful to the guilty in consistency with justice and order. But still some anxiety might remain concerning the extension of that mercy to our own case in particular. An invisible sovereign is an awful idea; almighty, unknown power, is always formidable, and would be ready to overwhelm the spirit of the feeble, were not an intercessor with that sovereign revealed. This intercessor is one who lived and acted in our own nature; who not only knows, but who experienced our frailty; who has all the feelings of a brother for human infirmity and distress; who himself passed through that "valley of the shadow of death" which is now opening on us; to whose powerful mediation with his Father we have every encouragement to commit the charge of our departing spirit. Such is the provision which Christianity has made for comforting the last hours of man. The atonement, and the intercession of Christ, are the refuge of the penitent sinner, and the consolation of the saint. By their means the throne of the universe is encircled with mercy. The cloud which hung over the invisible world begins to be dispersed; and hope brightens through the gloom.

But what completes the triumph of good men over death is the prospect of eternal felicity. Christianity has put an end to all hesitation and doubt on this important subject. It has drawn aside the veil through which reason essayed to penetrate; and has displayed to full view the future dwellings of the spirits of the just, the mansions of everlasting rest, "the city of the living God." Not only has it informed us that a state of perfect felicity is prepared for the righteous, but it has added to this information a variety of circumstances which render that state sensible to our imagination, and encouraging to our hopes. It represents it as fully secured by the gracious undertaking of the Saviour of the world. It describes it as "an inheritance," to which he has given his followers a right and title. He is said to have taken possession of it in their name. He rose from the grave as "the first-fruits of them that sleep;" and under the character of their "forerunner," entered into the heavenly regions. "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live. I give unto my sheep eternal life. I ascend to my Father and your Father, to my God and your God." (John xi. 25; xx. 17.)

Hence, to those who have lived a virtuous life, and who die in the faith of Christ, the whole aspect of death is changed. Death is to them no longer the tyrant who approaches with his iron rod, but the messenger who brings the tidings of life and liberty. The prospects which open to them cheer their minds. Even in the valley of death's shade, "green pastures" appear to rise. They view themselves as going forth, not to lie silent and solitary in the darkness of the grave, not to wander forsaken in the wide deserts of the universe, not even to pass into a region where they are altogether strangers and unknown; but to enter on a land, new indeed to sight, but by faith and hope frequented long before; where they shall continue to be under the charge of Him who hath hitherto been their Guardian, be re-united to many of their ancient and beloved friends, and admitted to join "the innumerable multitude, gathered out of all nations, and tongues, and people, who stand before the throne of God." They leave behind the dregs of their nature; and exchange this confined and gloomy apartment of the universe, for the glorious mansions of their Father's house. Blessed surely are the dying in this hope, "and blessed the dead" in this fruition, "resting from their labors and followed by their works." Good men are detained at present in the outer court of the temple: Death admits them into the holy place. As yet they sojourn in the territories of pilgrimage and exile: Death brings them home to the native land of spirits. In this world they are divided from one another, and mingled with the worthless and the vile: Death unites in one assembly all the pure and the just. "In the sight of the universe they seemed to die, and their departure was taken for utter destruction. But they are in peace. Their reward also is with the Lord, and the care of them with the Most High." (Wisd. iii. 2, 3; v. 15.) "O death! where is now thy sting? O grave! where is thy victory?" Where are the terrors with which thou hast so long affrighted the nations? Where are thy dreary and desolate domains, the haunts of spectres and shades, the abhorred dwellings of darkness and corruption? At the touch of the divine rod, thy visionary horrors have fled. The spell is broken. The dawn of the celestial morning has dispelled thy dismal gloom; and, instead of the "habitations of dragons," appears the paradise of God.

VARIETIES.

TESTIMONY OF INFIDELS TO THE CHARACTER OF JESUS CHRIST.

Vanini, an Italian scholar, who suffered death for his atheism, frankly acknowledged, that he could find nothing in the history and actions of our Saviour that he could charge with secular interest or design, by which to blast him or his religion. Bolingbroke allows, that Jesus taught, in all cases, one continued lesson of the strictest morality, of justice, benevolence, and universal charity. Paine acknowledges the leading trait of the character of Jesus to be philanthropy. Gibbon records "his mild constancy in the midst of cruel and voluntary sufferings, his universal benevolence, and the sublime simplicity of his actions and character." Lequino, a French unbeliever, speaks of him as the wisest and best man that ever lived, as a generous philanthropist, as having wholly sacrificed himself to the public good, giving his whole existence to the unhappy, never lying to his persecutors, but teaching them virtue. Voltaire and Rousseau both acknowledge him to be "infinitely superior" to Socrates. Rosseau's memorable words are often quoted—"If the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God."—*Presbyterian.*

THE LIGHT OF NATURE.

The celebrated Mr. Hume wrote an essay on the sufficiency of the light of nature; and the no less celebrated Dr. Robertson wrote on the necessity of revelation, and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power. Whether Hume was convinced by his reasoning or not, we cannot tell, but at any rate he did not acknowledge his conviction. Hume was very much of a gentleman, and as he rose to depart, bowed politely to those in the room, while, as he retired through the door, Robertson took the *light* to show him the way. Hume was still facing the door: "O, Sir," said he, "I find the light of nature always sufficient;" and continued, "pray don't trouble yourself, Sir," and so he bowed on. The street door opened, and presently, as he bowed along the entry, he stumbled over something concealed, and pitched down the stairs into the street. Robertson ran after him with the light, and as he held it over him, whispered softly and very cunningly, "You had *better have a light from above*, friend Hume;" and raising him up, he bid him good night and returned to his friends.—*Christian Gazette.*

SELDEN.

"I have taken much pains," says the learned Selden, "to know every thing that was esteemed worth knowing among men; but with all my disquisitions and readings, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners;' to this I cleave, and herein I find rest."

Submission to the will of God, with experience of his support in pain, sickness, and affliction, is a more joyous and happy state than any degree of health or worldly prosperity.—*Rev. Th. Adams.*

THE NEW-YORK
PROTESTANT EPISCOPAL PRESS;
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B. Curtis Brown, *Print.*